

The Wanderings
of Christ

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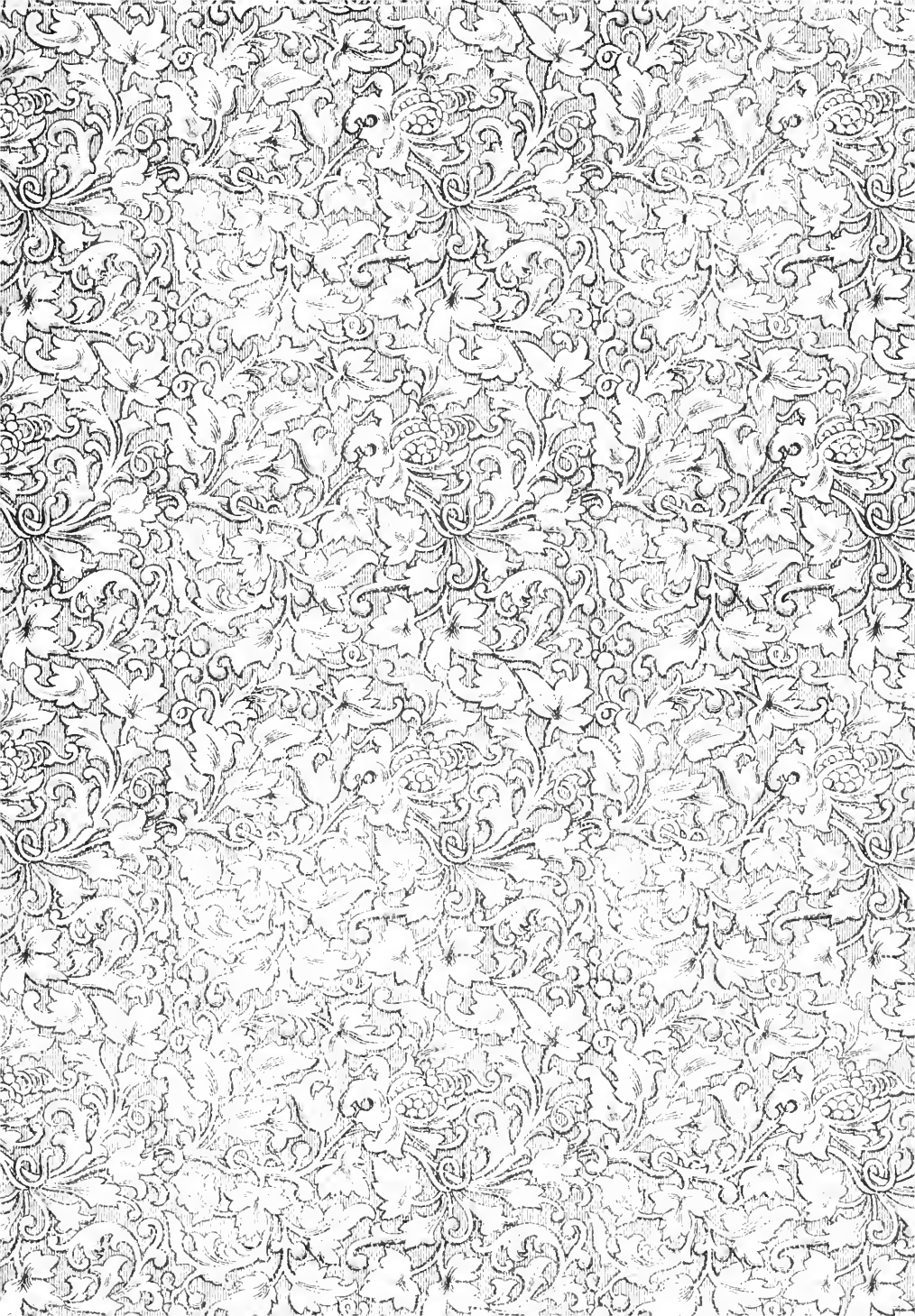


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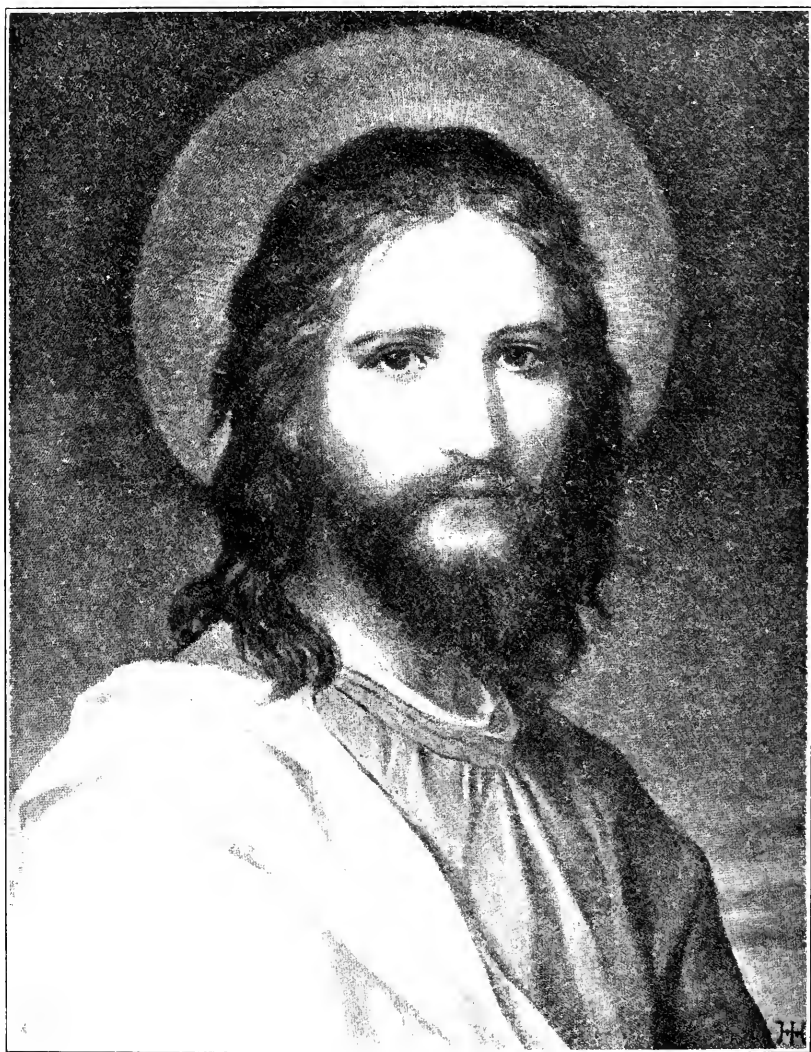
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THE CHRIST

WANDERINGS OF CHRIST

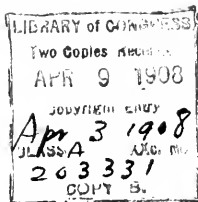
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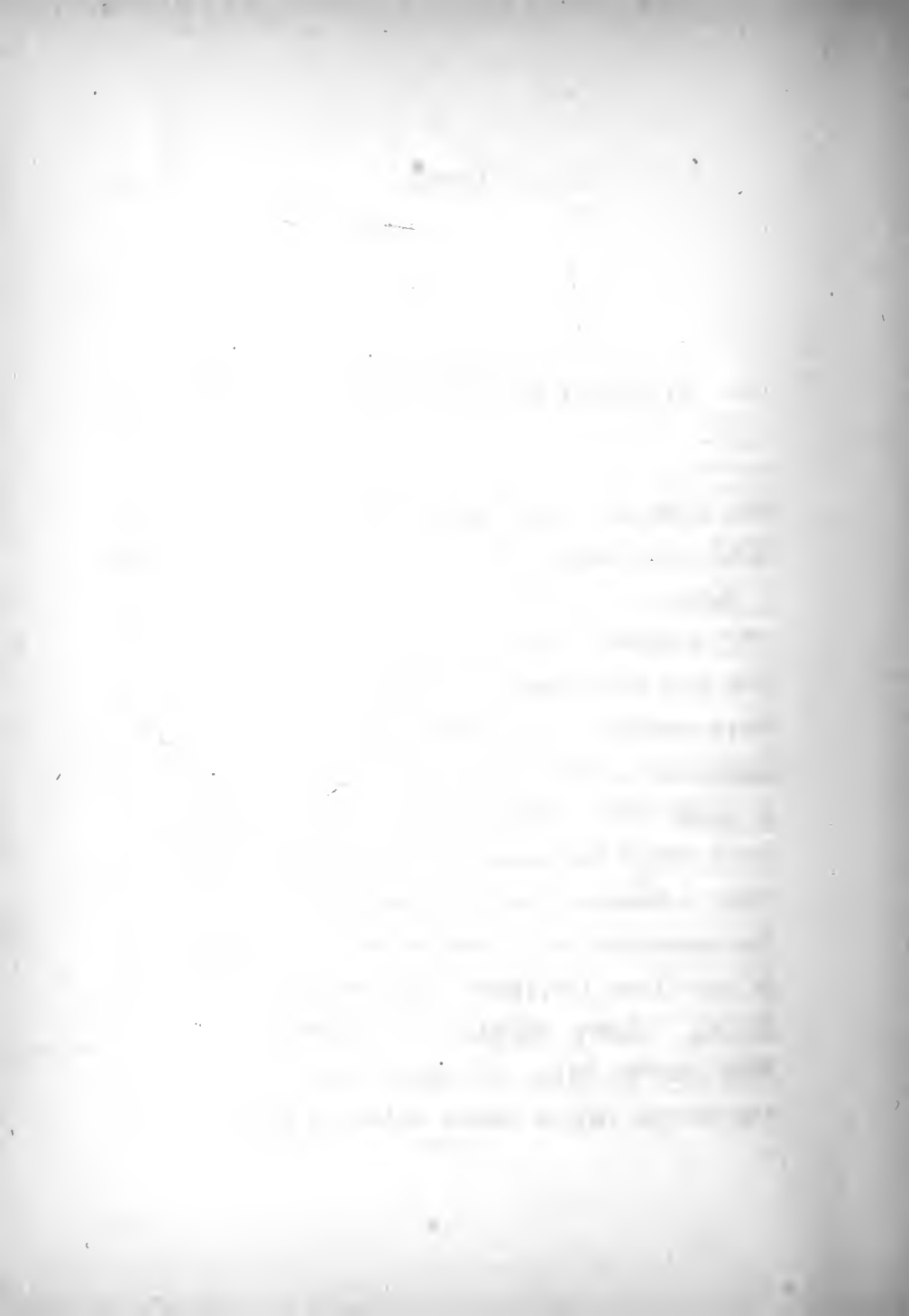
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*I dedicate this book to those who share
With me the wish for the world's welfare;
It is written plainly that all may know
The life of Jesus—while here below.*

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WANDERINGS OF CHRIST.

The night was calm, the silence deep,
Where the Judean shepherds were watching their
sheep.

The effulgent moon rivaled the sun,
The pale stars came out one by one;
Then suddenly a star more large and bright,
Appeared in the heavens like a beacon light.
It stood like a sentinel, then slowly moved on,
As if 'twere beckoning the shepherds to come.
Then a brilliant cloud blinded their sight
The shepherds fell to the ground in affright
A voice from the cloud spoke to them,
Saying, "Follow the star to Bethlehem,
Fear not! we bring you tidings of joy,
For, in the city of David is born a boy!"

The celestial choir began to sing
"Good will on earth and peace to men,
Glory to God in the highest, we say—
For a Saviour, Christ, is born to-day."

Silence reigned once more, not hearing a sound,
The shepherds cautiously arose from the ground.
They followed on through the quiet night
The beautiful star that guided them right.
When the star stood still o'er an old stone shed,
Their hearts were filled with awe and dread,
The low of cattle could be heard inside,
They entered the door that was open-wide.
They found there on a pallet of hay—
A mother and child—in a manger lay.
Shining on a face both sweet and mild,
Was a halo of light 'round the head of the child.
The shepherds were filled with worshipful awe,

They knew in their hearts, it was the Christ-child
they saw,
Calling on God to witness their joy,
They fell on their knees and worshipped the boy.
They marvelled much at the "abode so mean,"
But, published abroad all they had seen.

The Holy Infant when eight days had expired
Was circumcised as the Jewish law required,
Born of Jewish parents—in a Jewish nation,
God sent His Son for Israel's salvation.

When Herod was informed of the heralded news
Of the birth of a child hailed, "King of the Jews!"
His wicked heart was filled with fear,
That a new power should in Judea appear.
The tyrannical king was exceedingly vexed
The wise men's story had him perplexed.

He sent for the Magi, who from Jerusalem came.
Told them "to learn if this child were the same,
That the prophets foretold—that a saviour of men
Would be born of a virgin, in Bethlehem!"

"Out of Bethlehem—in Judea I bring—
A ruler of Israel—All hail Him the King!"

Herod told the Magi "to Jerusalem go
"And find this child Jesus, and quick let him know,
That he might go also, to worship and bless."

(He would see this child that would him dispossess
Vowing the prophecy should not be fulfilled—
When the infant was found—he would soon have
him killed.)

"I am the ruler of Judea alone—
He shall not live to usurp my throne."

Herod was anxious all things to learn,
But the wise Magi did not return;
At night while they slept they were warned in a dream,



THE SLAUGHTER WENT ON TO THE END OF THE DAY

"Return not to Herod," said the angel supreme.
So exceedingly wroth was this vile king;
He resolved to do a most wicked thing.
He sent for his council and great men of state,
To advise with them and his grievance relate,
Of this child of Judea, who had come to dethrone
One of the greatest monarchs Judea had known,
Sending for his warriors and soldiers of Rome,
He gave them instructions "to search every home,
In palace or hovel where'er they find
A child under two years of the male kind,
To kill them all—none must be left."
Thousands of mothers that day were bereft
Of an only son;—they heard not their pleading,
The soldiers were too wild for blood, to be heeding:
The slaughter went on to the end of the day,
Then it ceased—there were no more to slay.
O'er all the land was heard lamenting and groans,

From parents who were hearing their child's dying
moans.

God protected the Christ-child divine,
From the wicked Herod's base design.
An angel appeared to Joseph at night,
Telling him to "seek safety in flight."
Joseph the Holy Family to Egypt did bring,
Escaping the vengeance of the enraged king.
Herod's life ended in great misery
Not long surviving his wicked decree.
When Joseph from a dream had learned,
Herod had died, he to Israel returned;
Then he feared Archelaus, the son
Who succeeded Herod to the throne.
The barbarous designs of the father might be
Carried out by the son's decree.
Joseph moved to Nazareth that he might be
Under Antipas, governor of Galilee.

There in Nazareth Jesus spent his youth,
In calmness, piety, goodness and truth.
The years passed, Jesus grew anon,
Was baptized in the waters of Jordan, by John.
Jesus stood on the shore when the rites were ended,
A spirit, like a dove from Heaven descended;
God spake from a cloud in a loud voice,
Saying, "This is My Son, in whom all may rejoice."
His parents took Him to Jerusalem in His twelfth
year
That He the Mosaic law might hear,
To learn religion and virtue, at the temple of God,
And follow the same path they had trod:
On their way home, they suddenly learned—
Jesus was not with them; they quickly returned,
They were sorely troubled, fearing Him lost,
Searching three days, those they knew they accost—
To help them find Jesus, whom they believed,

Had been killed—but, was soon undeceived.
He was found in the temple, among the learned
men

Who were amazed at the questions He was asking
of them.

They could not answer so great their surprise,—
Of His youthful knowledge and pertinent replies.
These expounders of the Law and Holy Writ—
Marvelled at His words of wisdom and wit.

Then John the Baptist came preparing the way,
That He should the law of the prophets obey.

John's converts were many of the Pharisaical
tribe.

He baptized them all by fair Jordan's side.

John's discourses were so wise and pathetic,
Many believed him the Messiah prophetic.

He assured them, he had "not this high honor
To be the Messiah," he was "only the forerunner."

“The One who comes after me, I am unworthy to
loose—

The lachets of His sacred sandals, or shoes.”

Purity needs no cleansing, we know—

But, Jesus was baptized by John to show

That all nations should follow this rite,

That all creeds and sects should unite,

John said to Jesus, “Why cometh Thou to me?

It is I that have need to be baptized of Thee.”

Jesus replied, “Suffer it now—

Fulfill thy office—before thee I bow.”

The Sadducees came with their sons and daughters

All were baptized by John, in Jordan’s sweet waters.

John went before Jesus to herald the news,

That, “The Messiah had come to preach to the Jews.”

Jerusalem was the seat of great strife,

Jesus preferring a pastoral life,

Sought the low and lonely by-ways
Caring nought for the world's loud praise;
He repaired to a wilderness, dismal and bare,
Seeking a place of quiet for prayer,
Satan came to Him in this place,
And endeavored to bring Him down from grace.
"If you have hunger," Satan said—
"Change these stones into bread."
Jesus answered, "Man cannot live by bread alone,
But by fasting and prayer, for his sins must atone."
John preached saying, "The prophet Isaiah
Said, 'there will come one called the Messiah,'
Behold it is Jesus the Lamb of God
Whose sacred feet has never trod
On this earth before—until now—
Before His sainted person bow—
I saw a spirit like a dove come down,
A halo of light 'round His head formed a crown,

A voice from heaven saying, 'This is My Son'—
He shall lead you one by one
In the true and righteous path,
Listen all, and fear the wrath
Of thy God, the Almighty One,
Who hath sent His only Son
For the salvation of mankind.
To heal the sick, the lame, the blind!"

The prophet hath said, "He shall be born
In the City of David at early morn!"

At this time, by them, understood,
Out of Nazareth could come nothing good,
Could the "Prince of peace command esteem
When known to be a Nazarene?"
When Jesus first met Nathaniel
He divined his character very well

Saying, "Thou art an Israelite indeed
Who hath no home, no guide, no creed;"
Nathaniel listened to Jesus then
Said, "Art thou Jesus—the King of men?"
Jesus answered, "I am He,
Thou shalt have proof of my divinity."

When Jesus came from the east—
He was invited to a wedding feast,
While there He proved He was divine,
By turning water into wine;
The bridegroom arose at the repast
Saying, "I've saved the best wine for the last."
When all of this miracle had learned,
Their faith in Jesus was confirmed.

Jesus then to Jerusalem went—
Preaching in the temple—where it was evident

Fraud and avarice held full sway,
It filled His heart with dire dismay,
He overturned the tables there—
Saying, "My Father's house is a house of prayer;
It is not for the sale of merchandise,
Take these things hence or I will all chastise!"
They left the Temple, and did not scoff—
Feeling the justice of Christ's reproof,
The council assembled to learn "what right
He had to put the traders to flight?"
Jesus raised His hand—looking around—
Said, "I'll throw this temple to the ground,
Leave not one stone on stone remain,
Within three days I will build it again."
They wondered by what miraculous ways
He could build a temple in three days,
But, Jesus meant His own destruction,
And after three days the resurrection.

Because Jesus was opposed to the sanhedrim,
Many people did not approve of Him.
One night Nicodemus went
To see the "Messiah, whom God had sent"
Saying to Him, "Many miracles Thou hast wrought,
Yet, the sanhedrim, believeth Thou not!"
Then Jesus answered, "I say unto thee
Lest ye be born again ye shall not see
God's Holy Kingdom in this wise,
To spiritual life, ye must arise."
"How can a man be 'born again' when he is old?"
Then Jesus again this story told—
"By water and the Spirit, must man again be born—
For God's Kingdom—on the resurrection morn,
These doctrines are not fiction as you may surmise,
But eternal truths from God—the wise,
Abraham's children were not chosen to be
At the right hand of the Deity.

I am greater than all the prophets of yore,
My gifts superior to any who came before,
My Kingdom shall not be established here,
But there above in the heavenly sphere.
Earthly thrones must crumble and sever—
But My Father's throne endureth forever.”
Nicodemus believed, faith did acquire
And, was fully convinced Jesus was the Messiah.
John preceded Jesus in all the land,
Preaching that all might understand;
Saying, “Jesus will follow—the Saviour of man,
This is ordained in God's wise plan.”

When John openly rebuked Herod the King
Telling him, “What you are doing is a sinful
thing —
Living with the wanton—thy brother's wife;
You will ruin the realm also thy life,

Defying the laws of God and man—
By thy brazen conduct, with this courtesan."
These words greatly enraged Philip's wife,
So she plotted and planned against John's life,
By her wicked wiles she succeeded at last,
And John the Baptist was into prison cast.

While these things were happening in Galilee,
Jesus was preaching to the Pharisee—
The success of His ministry and wondrous fame,
Made them jealous, they would destroy His good
name,
This wicked, envious, hypocritical tribe—
Went among His followers to jeer and jibe.
When Jesus was returning to Galilee,
He sat down to rest, underneath a tree,
Nearby was a well, from its mossy brink,
He wished for a cup, that He might drink.



JESUS AT THE WELL

A woman came to the well, who had fallen from
grace,
Beautiful of form and fair of face,
She gave Him to drink—Jesus began to tell
The woman, of the waters of the *Living Well*.
He spoke in accents most benign,
Saying, "I am a friend to all mankind."
He being a stranger in this land—
She did not His words quite understand;
When He said, "Woman, ye will never thirst again
If ye drink of the waters of the *living fountain*."
She thought He meant the water from Jacob's
well;
Jesus then tried this mistake to dispel.
She asked Him, to her this water give
That she might not thirst while she live.
Jesus taught the woman in a little story,
Told in natural, simple allegory,

Showing her the true nature of her sin,
Telling her from this time to begin—
And lead a good and useful life,
To leave the ways of sin and strife;
His discourse filled her with awe and fear;
She told Him of the Messiah that was drawing near.
Whom all “expected soon to see”
Jesus said, “*Woman, I am He!*”
When the woman these words did hear—
She dropped her pitcher, fleeing in fear.
The disciples coming up, heard what He said,
Wondered why the woman had fled,
They were astonished that Jesus should tell,
These things to a woman He met at the well.
Jews speaking to Samaritans you seldom find,
But Jesus came to save *all* mankind.
The woman went quickly to the city and told—
She “had seen the Messiah,” then lo and behold!

The Samaritans came out to see and to hear;
Jesus saw them coming and as they drew near,
Said, "Look ye, how white are the fields—
Have patience, and see what the harvest yields,
I could not eat the food ye brought,
But, this is food for spiritual thought."
Ye that soweth lift up your voices
Ye that reapeth together rejoices."

The Samaritans believed the Messiah had come,
They begged Him to make their city His home.
He remained there two days in His ministry,
Then continued His journey to Galilee;
While there His teachings were a great success,
As the power to heal He did possess—
There many miracles He wrought,
The sick, the lame, the blind, they brought.
While in this city a great nobleman

Came to see Jesus—from Capernaum—
In abject humility he did appeal
To Jesus, that He come, his son to heal,
Christ answered, “I cannot come with you today,
Thy son liveth—go thy way.”
The nobleman then did Jesus obey—
His servants met him on the way
Saying, “Rejoice, all the fever and pain,
Hath left thy son—he is well again!”
He asked them, “What time the fever had fled?”
It was the moment Jesus had said—
“*Thy son liveth!* Go thy way.”
Then all the household knelt to pray—
And, thank God that He had sent,
His Son, that all men might repent,
Believing that Jesus was the Messiah true,
He rejoiced to have had this interview.
Jesus finally to Nazareth went,

Where the greater part of His youth had been spent.
There in the synagogue, He scriptural passages read,
From the original Hebrew, a language dead,
Explaining it to them, with great expression,
They greatly marvelled at this possession
Of a language He had ne'er been taught,
For, of classical learning He had nought.
They besought Him to "make His native town,
The selected seat of His renown,"
As He had there no miracle wrought,
It incensed them—this they thought,
A slight upon His native place—
They would throw Him from a precipice;
He was rescued from this sad plight,
By God, confounding the Nazarenes' sight.
Jesus would these wicked things forget—
So traveled to the borders of Gennesaret,
Capernaum being the capital of Galilee,

It was a place convenient for Him to be.
From many towns they came Him to hear,
Spreading the glad tidings far and near.
He preached to multitudes of strangers,
Warning them all of their many dangers,
By His great power and energy
Many souls were brought to see
The road that leads to true salvation.
This, He would teach to every nation,
In towns He cared not long to stay
He preferred to preach on the broad highway.
He wanted all to hear and know
All blessings from God's throne doth flow.
Meeting Simon, Andrew, James and John
He commanded them to follow on,
They did what Jesus asked of them,
Obeying the Heavenly mandate—then.
Dropping their nets down by the sea

They followed Him submissively.
They took no heed of night or day,
To spread the Gospel by the way,
With his faithful disciples by His side
He performed great miracles far and wide,
The lame and sick, the deaf and blind,
His healing touch reached all mankind.
Every sect and kind includes
For Jesus loved the multitudes
Nor, from Syria's heathen concealed—
His works, as many of them were healed;
By preaching to them of eternal life,
He thought to keep them from sin and strife,
Going to a mountain near the town,
He stood on an eminence and looked down
Upon a vast crowd assembled near,
That had followed Him—His words to hear.
Asking God the people to bless,

He preached the doctrine of happiness.
This sermon of Jesus did not please,
They preferred the precepts of the Pharisees.
It suited them better to have riches and name,
Liberty, mirth, women and fame.
Jesus told them, happiness consisted
In love and truth—and where morality existed.
“Heaven and earth may pass away—
But righteousness remaineth alway.”
“God is everywhere in the universe
All who will may with Him converse.
They who His mandates disobey—
Will feel His wrath some future day.
He who would seek life everlasting—
Must fulfill their duties by prayer and fasting.
You must humble your hearts and of sins repent,
To receive the reward of the true penitent.
Lay not your treasures of earth away—

For moths and rust to destroy and decay.
You may hoard away—and to no man reveal,
Yet thieves in the night break in and steal.
Lay up for yourselves treasures in Heaven—
The more you have, the more shall be given.
Where your treasures are—there is your heart,
There's satisfaction, when from this life you depart—
That all to men on earth can be given,
All you have wished for awaits you in Heaven.
The worship of money begets many a crime,
Ye cannot serve God and mammon the same
time."

Jesus tried in their minds to instil
They must in every way yield to God's will,
All their ways to with beauty enhance,
Leaving nothing to determination of chance,
"Broad is the way leading to evil and sorrow,
The path of righteousness is devious and narrow.

They who seek it and entereth in,
It will lead them away from sorrow and sin.
Away from evil, vice and lust,
To enter the gates of the pure and just."
Telling them, "Be patient and endure all things."
That, "*virtue* not *vice* eternal life brings."

When Jesus came from the mountain at dawn,
He met a leper on his way to Capernaum.
The Leper said, "Lord, Thou canst make me clean,"
Jesus looked at him with sorrowful mien.
Such a loathsome object, infectious and sore,
Jesus touched him, thus his health did restore.

As Jesus proceeded on His way,
He met a Roman centurion that day,
Who asked Jesus to "come with him quick,
One of his servants was extremely sick."

The compassionate Saviour said, He "would come,"
To "lead the way," He would, "follow him home;"
"I see," said the Roman, "you are not of our sect:
Therefore this honor, I cannot expect—
Thy word alone, is sufficient to heal,"
Jesus was moved at this earnest appeal,
He marvelled much at this time and hour,
The faith the Roman had, of His power.
"Verily, no greater faith have I found,
In all the Land of Israel 'round."
The Roman had heard what Jesus had done
The miracle He performed on the nobleman's son.
At first the centurion was astonished—when
He found Him so much like other men.
Jesus said, "As in my power thou hast believed,
Go thy way, thou hast not been deceived,
See what thy faith hast done for thee,
Thy servant is now from sickness, free."

His servant was healed the selfsame hour,
Again was given proof of His power.
He preached in the synagogue every day,
Performing miracles in a wondrous way.
One man cried out to Him, "Begone, depart!
"I know thee, Holy One, who thou art!"
Jesus knew the man was possessed of a devil—
And said, "Come forth, thou spirit of evil!"
The spirit obeyed, and all were surprised,
Saying, "This Man hath the devil chastised."
As the fame of Jesus o'er the land increased,
Many were brought Him, that were diseased.
He ministered to all, sick of body or mind,—
Jew or Gentile, no distinction of kind,
Whenever Jesus would appear,
Great crowds of people hovered near.
He withdrew to the desert, seeking rest,
Many followed Him, with this request,

That He "Remain with them, forever and aye."
But, He could not with them always stay.
He refused them with mild civility;
Going then to teach in Galilee.
He had His mission to fulfill,
The Holy Gospel to instil—
In the hearts of men in Galilee,
Returning to Capernaum by the sea.
On the waters there afloat
Lying at anchor was Peter's boat.
To this ship they Jesus bore
To preach to the multitudes on the shore.
When He had finished His discourse to them,
He turned around to the fishermen,
Telling them to "pull far out in the stream,
To cast their nets out far o'er the ship's beam."
They cast the nets as Jesus bid;
Having no faith in what they did,

They had been fishing since the dawn,
But not a fish had been drawn.
The nets were no sooner in the lake,
Than they were filled, they feared they'd break.
This great success after fruitless toil,
Brought consternation to them all.
Peter fell at once at Jesus' feet
Saying, "Lord, my conversion is complete—
I am conscious of my sins today,
O Lord, depart from me, I pray!"
The Redeemer of mankind removed his fears,
By wiping away his penitent tears.
Jesus said, "Peter, teach the sinful to Godlike
be—
Turn their thoughts from iniquity."

There was one man so full of leprosy,
He was a piteous sight to see;

He said, "Lord, Thou canst make me clean, I know,
Jesus said, "Let it be so."

In Judea the priests would banish them,
Far away, from the haunts of men.

Jesus cautioned the leper, to tell to none,
What He, to him had done.

But, from a disease so dire and fateful
For his restoration, he was grateful;
He wanted all should know and understand,
So spread the news throughout the land.

Thus, through the leper's gratitude
Came to Jesus the multitude.

Being wearied and worn, in some distress,
He retired again to the wilderness,
To refresh His body and find rest,
In meditation and prayer was best;
To conceal Himself was in vain—
So He came forth to the people again.

Following Him about, was one, a scribe—
One of the Pharisaical tribe,
Jesus knew he did not come for love,
But his worldly fortune to improve.
If Jesus established a kingdom, he expected
For a high office to be elected:
“If you expect worldly gain
You follow Me about in vain—
The birds of the air have nests,” Jesus said,
“But the Son of Man has no place for His head.”
Then Jesus went out in a boat on the lake
Thinking there He rest might take,
Being fatigued with the work of the day,
He fell asleep on the ship—straight way.
When Jesus preached so forceful was He,
That oft He exhausted His energy.
The disciples conversed, and vigil kept,
The wind fast rising, while Jesus slept.

The heavens darkened—clouds the sky o'ercast,
A violent tempest was upon them at last.
The waves dashed high over the ship,
A prayer for help was on every lip.
The roar of the tempest war frightful to hear,
The darkness of night increased their fear;
The ship rose high on mountainous waves,
Then plunged down into bottomless caves,
The efforts of the men were all in vain,
They could not the control of the ship regain.
The billows rose high, the waters rushed in—
All hope of escape vanished, then
Expecting soon to go down in the deep—
They called Jesus, who was still asleep.
Crying, "Master, we perish, come to our aid!"
These men of the deep were sore afraid,
Then Jesus raised that merciful hand—
And, the raging sea obeyed His command,

The mountainous waves sank into their beds,
The white-capped billows buried their heads,
The surface of the deep became calm and serene,
Like polished marble in the moon's pale beam.

Landing in the country of Gadara at dawn,
Two men—their faces with fury drawn;
Came to meet them—they were of devils possessed.
This pitiful sight Jesus oppressed:
Their chains and fetters made a dismal display,
The hearts of the disciples were filled with dismay
Jesus soon silenced their distress and fear,
As these men, who were in the distance, drew near.
Having waited until they could hear Him—then
He demanded the devils to come out of the men.
They fell on their knees, with their faces to the
sod,
Crying, "Jesus, thou Son of the Most High God,

“Torment us not, we thee adjure,
Allow us to enter yonder swine impure;”
The devils knew if the swine were destroyed
The people of Gadara would be much annoyed.
Jesus knew of their crafty design,
Yet, He permitted them to enter the swine,
Demanding one of the devils to tell Him his name,
“Legion,” he replied, “there are many the same.”
Jesus wanted His disciples to see,
The power of devils let to go free,
Permission given by this holy divine,
The devils forthwith—entered the swine.
The swine leaped and screamed in their fright,
Ran to a precipice and from its great height
Wild with distress jumped from the rock—
Into the sea; thus perished the flock.
The men relieved that before were so rude,
With their reason restored, were mild and subdued.

This miracle, the keepers of the herd did confuse,
They ran to the city to herald the news.
Crowds came from the town—from churches and
 revels,

To see the man “who could cast out devils.”
Seeing those whom they knew were possessed,
Sitting calmly by Jesus, decently dressed,
They were in great fear of this Person divine—
Who possessed power to cast devils into swine,
They knew they had trespassed the law in this
 place,

But, was not aware of Christ's sweet grace.

They feared His power in every way,
They begged of Him, not *there* to stay.

(What stupid people—of Gardarene!

Not to want Jesus the Nazarene!)

Jesus complied, returning again

By ship—to the country from whence He came.

To Capernaum, a city of Galilee,
Throngs of people came to see—
And hear the Redeemer speak,
All who were sick, blind, lame, or weak,
Those who were afflicted flocked to His side,
For His fame for healing, had spread far and wide.
There were many Pharisees and doctors of law
That listened to Him with wonder and awe,
One man, a paralytic, was brought on a bed—
For Jesus to heal, He looked at the man, and said,
“Thy sins are forgiven—be of good cheer!”
The scribes said, “What blasphemy do we hear—
What right has this man sins to forgive?
That is only God’s prerogative.”
Jesus knew well the evil they thought,
He also knew the fault they sought,
He said to them, “It is as easy to say—
Take up thy bed and walk away,

As all thy sins are forgiven thee,
And from thy ailments thou are free."
The scribes and Pharisees did not believe,
Neither did they Christ deceive.
Jesus said, "Palsy of the body is a grievous thing,
But palsy of the soul will disaster bring."

On His way to the city He met Mathew, the son
Of Alpheus of Capernaum, a rich publican,
Jesus told him, He needed his aid,
Commanded him to come, Mathew obeyed.
Mathew invited the publicans to dinners
Jesus was rebuked for sitting with sinners,
He said, "It is not the righteous I call,
But, the sinners to repentance, among you all."
They' asked, "Why, the disciples did not *fast*—
As John and his men had done in the past?"
The Master answered, "They will fast and pray

When the Bridegroom is taken away.
New wine put in old bottles will burst,
Infant virtue too severely tried at first—
Will be destroyed by too much exercise.”
Thus He rebuked them mildly and wise.

A ruler of the synagogue, Jairus by name,
Came running to Jesus, having heard of His fame,
Falling down before Him, begged of Him to come,
To heal his daughter, who was dying at home,
Jesus said, “Go, I will follow thee.”
The people came also that they might see.

On the way there—a woman who had been afflicted
for years—
With a disease, followed Jesus—shedding tears,
She came close to Him in fear and stealth—
Touched His garment and was restored to health.

The news came to them that she—
Whom Jairus had called Jesus to see—
Had died—this was a terrible blow
To Jairus—who, but a few days ago,
Had left her alive, and now, she was dead,
He fell on his knees and bowed his head.
Jesus, commiserating his great grief,
Bade him arise, He would give him relief.
They found the house full of friends—weeping;
Jesus said, “Cease crying, the maid is sleeping.”
They smiled in scorn at the words He said,
That she slept, when she lie dead.
Jesus took her hand, saying, “Arise!”
Immediately the damsel opened her eyes,
The maiden arose, restored complete;
Jesus commanded they, “Give her to eat.”
She began to converse with her friends right away,
Thus even death must Jesus obey.

This great miracle, the multitude moved,
Again the divinity of Christ was proved.
The fame of Jesus was widely spread—
That, “He had power to raise the dead.”
Let the spirit depart, the body remain,
Jesus has power to unite them again.
Thus God controls our brain and breath,
Which is the key to life and death.
After performing this miracle so benevolent,
Jesus from the house of the ruler went,
Followed by two men who were totally blind,
Praying to the Redeemer of mankind—
To restore to them—their sight again,
They did not pray to Him in vain,
He was so pleased with their belief,
Touched their eyes and gave them relief
Saying, “According to thy faith be it unto you.”
When they departed there came one who,

Had followed Him, until worn and weak,
Being possessed of a devil, and could not speak.
Jesus who is ever compassionate,
Cast out the evil spirit apostate.
As the man spoke, and commenced to rejoice
The multitude declared with one voice,
“No greater miracle has there ever been,”
Even this like others failed to win;
Or did it remove the prejudice of the Pharisees,
All Christ done, did them displease.
His wonderful miracles they could not deny,
But, to His powers they did imply,
The help of devils from Beelzebub—
They would from Jesus His honors rob.
He traveled everywhere to help mankind,
And teach God’s word where’er He find—
Those in need, in town or hamlet, just the same,
Healing the sick, the blind, the lame.

The scribes and Pharisees did not impart,
The love of virtue in the people's heart.
They were all a vile, hypocritical set,
That would law, mercy and justice forget.
Jesus found Judea in a deplorable state,
Yet, He for them felt compassionate,
Gave instructions to His disciples what they must
do,
Saying, "The harvest is plenteous and the laborers
few,
Christ loved the descendants of Jacob so,
It pained Him to see their misery and woe,
Full of superstition, error and need,
Telling the disciples with God to plead,
To save them, as the prophet foretold—
And bring the lost sheep back to the fold.
He went then to the mountain—in the silence
there,

Spent the night in petition and prayer.
When the morning came, He returned to them,
Selecting for His apostles twelve of the men,
Sending them out on the highways to preach,
To go in the by-ways the people to teach,
Tell to the world the wonderful story,
Of virtue, truth and transcendent glory.
Of Christ's mission in His temporal life,
His trials, troubles and endless strife,
Giving them instructions the Gospel to spread,
Power to cast out devils and raise the dead.
Thus fortified with spiritual food,
They traveled about doing much good.
The disciples visited all parts of Palestine,
Teaching to all the words of the divine,
Jesus remained in Galilee,
Preaching to the multitudes by the sea.
Following Him were people of high and low degree,

To hear His doctrines and His miracles see.
He delivered a sermon to them,
Of the sins, snares and frailties of men.
“He that seeks for worldly applause,
Can beware of the future, he has just cause.
Excessive levity and carnal mirth,
Breed lust and evil unto the earth.”
When the disciples returned, Jesus set out again
To a town, near Mount Tabor, called Nain,
Going to this city, they met on the way,
The funeral of a youth who had died that day,
The son of a widow—now bereft of husband and
son,
Looked forward to a life of sadness—alone.
Her friends and neighbors pitied her grief,
Being so powerless to afford her relief;
Jesus gazed with compassion on her—
Saying, “Weep not!” and touched the bier—

“Young man! I say unto you—arise!”

Then to the astonished mother's eyes,

Her son sat up and talked to them,

Fear filled those, that would condemn.

During this time, John was in prison—still

Awaiting the wicked Herod's will.

John's disciples had to him brought

News of the miracles Jesus had wrought.

John sent two of his disciples to see—

Jesus and ask Him, “to say, truly if He

Were the Messiah—or, would there come

Unto earth, yet another one?”

Jesus said, “Tell your master, Isaiah foretold,

That, ‘All that is done—all can behold.’”

A Pharisee named Simon invited Jesus to dine,

While they sat eating, and drinking wine,

A lewd woman came in, from the town

To see Jesus, weeping and bowing down,

In humiliation knelt at His feet
Bathing them in oil perfumed sweet.
Simon was not pleased that she had come—
Commanded the woman to “Begone!”
Jesus rebuked him for his evil thought,
Commended the woman for the forgiveness she
sought.

His forgiving sins the Jews offended,
For they the power of God defended.
Jesus traveled through every land,
Preaching that all might understand,
To ancient Jerusalem He came,
The dwelling place of those high in fame,
Jesus came to bathe in a pool.
Of great renown—where all sick as a rule
Had much faith in its waters to heal
All ills, “when angels touched the pool.”
There came one who had been ill thirty years—

His sad condition moved many to tears,
Jesus, said to him, "Take up thy bed and walk
away!"

Now, this was done, on the Sabbath day.
For *this*, the Jews were quick to contest,
Was a "profanation of the day of rest."
The man that was healed to all did cry
"One that can thus heal, has power from on High."
The Jews, who had long looked for the Messiah,
Expected Him to occupy a place much higher.
The Messiah they wanted must raise David's throne,
In every kingdom—they would have their own,
They would have Him come in pomp and authority,
Not so humble and mild, as *He*.
Jesus came not to seek fame and applause,
He came to fulfill the Prophets' laws.
The Jewish doctors in their great pride,
All His rights at once denied,

They tried the people to convince,
“The *true* Messiah would be a prince.”
Jesus and His disciples one Sabbath morn—
Were passing through a field, plucked some corn,
The scribes and Pharisees said that, “They
Had desecrated the Sabbath day.”
Jesus showed them where they had erred again,
“The Sabbath was made for the benefit of man,
Not man for the Sabbath, this you must know,
As the actions of your priests in the synagogue show.”
God’s work must be done, where’er it demand,
Even though it break a ritual command.
To a Jerusalem synagogue one Sabbath day,
Came a man with one hand withered away,
Jesus said to him, “Stretch forth thy hand;”
As he obeyed the divine command—
It was restored; this did displease,
The wicked scribes and Pharisees,

Jesus well knew they were trying to find,
Some flagrant fault, of most any kind,
In every way they could—they annoyed;
Seeking means to have Him destroyed.
They were only waiting the time and the hour,
But, Jesus defied their impotent power.
They asked, “Is it lawful to heal on the Sabbath
day?”

Jesus answered them in this way—
“It is always lawful to do what is right,
No matter the day, no matter what night.
Mercy, tempered with love and trust,
Ever holds sway in the hearts of the just;
It is ever better to do good than evil,
To serve thy God instead of the devil;
Who—if an animal fall into a pit,
Would not help to lift him out of it?”
But He could not pacify their anger and spleen,

Their wicked intent was plain to be seen;
To frustrate their wicked designs, He
Returned again to Galilee;
His departure He could not conceal,
So on the way He had many to heal.
As He spoke in parables to the multitude
His disciples told Him, He "was not understood."
Jesus said, "My words to *you* are plain,
What is said to them is all in vain,
I am surrounded by many foes,
Their ears are dull, their eyes they close.
Hypocrites may deceive for a time
But sooner or later will betray their crime.
Wolves in sheep's clothing will have their day—
Then Truth will hold again her sway.
In that great and awful day to come,
With God in judgment on the throne,
The righteous will be selected one-by-one,

To shine in God's Kingdom as the sun,
The wicked will be cast out to go—
Where, of love and Heaven they shall never know."

Jesus left Capernaum, to Nazareth returned,
Preaching in the synagogue to many of the learned
The Nazarenes knowing His family were of humble
degree,
Were not willing that Jesus should be
Received as the Messiah—whom they believed
Would come in great pomp, as their vanity
conceived;
Seeing their hard hearts He could not reach,
He went to a neighboring village to teach.
Sending the disciples back to Galilee,
To teach the people of Judea,
In all this land they increased His fame,
Performing many miracles in His name.

This, reaching Herod the Tetrarch's ears,
Much increased this monarch's fears.
This King on his birthday made a feast,
There were present many nobles from the East,
Before the throne, and assembled guests,
Salome danced, at Herod's request.
So gracefully the beautiful maiden danced,
That Herod and his guests were quite entranced.
Herod said, "Salome, I wilt give to thee—
Whatever thou shalt ask of me."
Salome went to her mother then—
To ask advice, and was frightened when—
Her mother's wicked heart gave voice—
To this cruel, vindictive choice:
"Go straightway and demand of him—
That the head of the Baptist be brought in—
On a charger and given to thee,
Show it to the guests that all may see."

When Salome made this request,
Consternation filled Herod's breast,
He hesitated, and much vexed
It was so unexpected, he was perplexed,
To do a thing so abhorrent he was loath,
Yet—did not like to break his oath.
He knew he were doing a wicked thing
But—gave the command, "*the head to bring.*"
Not one there stretched forth a hand,
To save the life of this innocent man.

The tongue was silent that was wont to express,
The vile doings of the adulteress;
This wicked woman had her way,
But, in futurity forever and aye—
When posterity hears Herodia's name
Women will bow their heads in shame.
Dishonor forever to Herod the King,

Who consented to do this abominable thing;
Poor John the Baptist, committed no crime,
He taught love and virtue, to men of his time.
The disciples were shocked at John's cruel fate,
Hastened to their Master the news to relate;
Jesus went to Bethsaida for meditation and prayer,
Great multitudes followed Him there.
They came from places, far away.
When it came to the end of the day,
Philip said, "Lord, what shall we give them to eat:
There is no place to buy bread or meat."
Jesus said, "There will soon be enough food,
I will provide for the multitude."
"Go among the people and see—
What food they have, and bring it to me."
Then ten thousand people Jesus fed,
With two small fishes and five loaves of bread;
The people were so astonished that they

Wanted to make Him a King right away.
Thinking under so great a ruler's reign,
They unbounded benefits might attain,
This the disciples wished them to do,
But, Jesus would' not have it so,
Telling the disciples to sail that day
He would meet them in Bethsaida.
Then sending the concourse of people away,
Himself repaired to the mountain to pray.

In the night the disciples had cause for alarm,
Their ship being tossed about in a storm,
They had hard work to keep from stranding,
While seeking a suitable place for landing.
They were in a tempest the livelong night,
And a league from shore by morning light.
The waves were o'er the vessel tossed—
All were expecting to be lost.

Jesus from the mountain saw their grief,
And straightway came to their relief.
He came to them walking on the sea,
Thinking Him an apostate spirit to be,
They shrieked—in an agony of fear,
Then, hearing a voice to them most dear,
Speaking to them—in accents clear—
“Fear not, ‘tis *I*—be of good cheer!”
Then Peter had a great desire to be
Like Jesus—walking on the sea;
He said, “Master, command of me—
To come on the waters unto Thee?”
Jesus knew Peter’s faith was not so great,
To give the command, did not hesitate,
As the boisterous wind the waves increased
In proportion Peter’s faith decreased.
He sank into the water—straightway
Crying out, “O Lord, save me I pray?”

Jesus said, as He helped him out—
“Thou art of little faith—why didst thou doubt?”
These things touched the disciple’s heart,
Peter said, “The Son of God indeed, Thou art!”

Christ’s disciples were rebuked in these lands,
For having eaten with unwashed hands,
Jesus said in answer to them,
“It is not what one eats that doth condemn—
What goes into the mouth doth not defile,
It is what comes out that makes one vile.”

Jesus wanted to avoid their malice and spleen
Departed for the borders of Palestine,
Going to Tyre and Sidon, cities Gentile,
Where He would conceal Himself for a while,
Then through the region of Decapolis
Returning again to Galilee.

Once, while conversing with the disciples, He asked
of them

What was, "said," of Him, "by men?"

They replied, "Some say Thou art John or Elias,
Some think Thou art Jeremias."

Then, Jesus said, "And what say ye?"

(He would know whom they thought Him to be.)

To this question Simon Peter replied—

"Thou art the Christ!" This was not denied,

"The Son of the living God art Thou!

Before Thy throne we meekly bow."

"I am the Christ: ye have not erred

But, tell no man what ye have heard."

He then went to the mountain with Peter, James
and John,

While there His face became radiant as the sun.

As He engaged in silent prayer,

He became gloriously transfigured there,
His garments shone with dazzling whiteness,
Inferior to His face, but of effulgent brightness.
Thus did the divine soul shine through,
The veil of human nature and the body imbue;
He spoke to them saying, "If ye would with Me
abide

Ye must sacrifice all thy worldly pride.
Those who denies the world for Me,
Will meet with afflictions and adversity.
Take up thy cross and follow Me,
It is the only true way to eternity,
Leave all ye value on earth behind,
What ye sacrifice now in the future ye'll find;
What profit a man if the world he attain,
If he loses his soul in the struggle it to gain."
Thus, Jesus good to the disciples did teach
Bidding them go forth to the people and preach.

Then, Moses and Elijah appeared unto them,
Conversing silently with Jesus—when
Peter said, “Let us make tabernacles—three,
One for Moses, Elijah, and Thee.”
The disciples thought it time that He
Assumed His proper place of dignity,
They also deemed it right to provide,
For the distinguished persons by His side.
Then they would repair to the plains with the story
That all might come and behold His glory.
A bright cloud then appeared in the sky o’erhead,
And the voice of God to them said:
“This is My Son, My beloved Son
In Whom I’m well pleased, hear everyone,”
The disciples on hearing these words so loud,
Thought it a voice of thunder from the cloud,
Fell on their knees in abject fear—
Expecting to them—God would appear.

They remained kneeling until Jesus said,
"It is well, be not afraid!"
Raising their eyes they looked around—
But, Jesus only with them they found.
That night they would in the mountain remain
Returning in the morning again to the plain,
While on their way there Jesus said,
"Conceal what you have seen until I rise from the
dead."

Jesus knew they did not comprehend the design,
Of His Transfiguration by the Divine.
As they appeared among the people again
A man brought his son to Him, who was in great
pain,
He prayed to Jesus to "cast out the evil one"—
Of whom he were possessed, "and save his son."
Jesus listened intently as the father pleaded,
(The disciples' prayers had not succeeded.)

The devil made the boy deaf and dumb,
But, to Christ's power he must succumb.
When He spoke to this spirit of sin,
Saying, "*I charge thee come out of him!*"
The evil one came forth with a howling sound,
Leaving the child senseless upon the ground.
So exhausted from the pain and strife—
Jesus touched his hand and restored his life.
The disciples, by some fault—knew—
They had failed in what Jesus taught them to do.
They begged of Him, to tell them the truth,
"Why *they* had failed to restore this youth?"
He answered them in tones of grief—
"Brethern, it is because of your unbelief,
If you have faith in what you do,
Nothing will be impossible unto you."
He tried to make His meaning plain,
Telling them of His death and resurrection again.

Being fatigued and worn to a great degree
He sought a place to rest near Galilee.
From the desert to Capernaum where He
Liked to visit most frequently,
There they said He "must tribute pay."
He sent Simon Peter to them to say—
"The King of earth pays no tribute to men."
Simon delivered this message to them;
He then sent Peter to fish in the lake—
Saying, "The first fish from the water you take
Open its mouth, a piece of money you'll see,
Give it for tribute, from Me and thee."
Thus He established by deed and word
That He was truly the living Lord.
Then He went on a journey from Galilee
To preach o'er all the land of Judea,
In the most remote places He could reach,
So to all those people the Gospel to teach,

After this He returned to Jerusalem to celebrate
The fourth Passover—there He found the hate
Of the scribes and Pharisees so malignant—He
Immediately returned to Galilee,
Teaching the people to lead the life
That expels all hate, envy and strife.
As the feast of the Tabernacles drew near,
The kinsmen of Jesus tried to domineer,
They told Him He must with them go
And to all nations openly show
“You are the true and great Messiah!”
That none in the land can be higher,
The Redeemer of Israel “should have a place,
Where all the world could see His face;”
They deemed this the time and the hour,
To repair to Jerusalem and establish His power.

They did not in His divinity believe

For this reason could not conceive—
While professing to be this character
He would this lowly way prefer,
As the feast of the Tabernacles appears,
The Jews celebrate the forty years
Their forefathers dwelt in the wilderness—
Banished with no means of redress.
This law by Jews each year is obeyed,
From the boughs of trees, booths are made,
For eight days they live out in the open air,
Giving thanks to God, in feast and prayer.
Under the boughs of these leafy tents—
Thank God for their fathers' deliverance.
All able to attend to Jerusalem must go,
And to this feast much time bestow.

Jesus knew well of the great bitterness
Of Jerusalem—and its jealous prejudice,

They were waiting to find something to condemn,
Therefore, He would not abide with them.
By any means they could employ,
They would the Saviour's life destroy.

Because He would not go with them
His kinsmen were displeased with Him.
He told them, "My time is not yet come,"
For well He knew His waiting doom.
For reproving their hypocrisy and crimes
The Jews would have destroyed Him divers times,
So Jesus remained in Galilee,
But, afterwards departed secretly,
Thus, by a little stratagem—
Followed them to Jerusalem.
He did not stop to teach on the way,
Or repair to the temple the selfsame day.
But, in the midst of the feast Jesus came in

And commenced to preach His own doctrine,
His discourse did the people appal,
As many knew, He had no learning at all;
"This doctrine is not Mine," He said,
But "His who sent Me in His stead,
When the true and false are side by side,
It is not difficult to between them decide;
The imposter's precepts tend to advance
His own interests and arrogance.
The true prophet with words portends,
To the good of God—and no other ends."

The common people loved Our Lord,
Listening intently to His every word.
This all, the scribes and Pharisees offended,
Sending for officers to have Him apprehended.
To bring Him before them, so that they—
Might question Him, and hear what He would say.

Jesus said, "I want you all to comprehend,
That, My ministry is near its end.
Embrace the time in seeing Me,
And listen to what I say to thee,
In your minds have well stored
All the teachings of the *Word*.
I would make My meaning clear,
For the time is short that I'll be *here*.
I shall soon return to my Father's Home,
Whither I go ye cannot come."

The people did not quite understand,
When He spoke of death being near at hand.
They thought He meant to go from there—
If they *would* they *could* follow Him anywhere.
While Jesus was speaking the officers came in,
They stopped to listen before arresting Him,
His great eloquence appeased their rage—

His discourse was so sweet and sage.
Their hearts were touched, they were His friend,
Departed without accomplishing their end.
They returned to the council, relating to them—
The greatness of the man they would condemn.
Saying, "All the people this Man adore
Never one spoke like Him before."
The council were greatly displeased with them;
Nicodemus arose, and spoke then---
"Members of the council, it would be absurd
To condemn a man before he is heard,
If you follow the precepts of the law,
You its fundamental principles withdraw,
Its equity, right, justice, and peace,
You must this persecution cease.
Everyone has a right to preach—
Each and all his doctrine teach,
If He violates no law of the land,

You have no right *Him* to command.”

Incensed by Nicodemus, and his reprimand,
The council then of him demand,
“If he also, were of Galilee?
If so to search the scriptures, there he would see,
Written by Moses—his prophecy,
That, no prophet shall come from Galilee.”

The council broke up in great disdain,
Next day Jesus preached in the temple again.
The scribes and Pharisees in base ingratitude—
Tried to make Jesus odious to the multitude.
They also plotted to see what could be done,
To make Jesus obnoxious to the Governor of
Rome,
They labored with great cunning and tact—
Having caught a woman in a vile act,

The law of Moses said, "Such should be stoned."
But, Jesus would have her fault condoned,
If He forgave the woman, they could say—
He did not the law of Moses obey.
If He should have the woman stoned,
Then—they would say "*He sedition had sown.*"
Had also, the Roman Government defied,
And would not by their laws abide."
They searched for means every hour,
To get Jesus into their power.
Jesus was aware of their base intentions
Of all their vile and evil inventions.
He made them no answer—but stooping down,
He wrote with His finger on the ground.
As if He heard them not, He was so distressed—
Then—being for an answer pressed,
Jesus said (alluding to the law,)
"By the testimony—of what ye saw,

Listen, heed well, before ye begin—
He that is himself without sin,
He who can of his innocence aver—
Shall be the first to cast a stone at her.”
When they heard this, they went out one by one
Leaving Jesus and the woman *alone*.
Jesus said to her, “Thou art not condemned to
die—
They have not accused thee—neither will I!
Avoid temptation from this time,
Live a moral life, commit no crime.”

The malicious attempts, of His enemies intentions,
To trap Him with their wicked inventions.
There was great tact and wisdom displayed—
By Jesus, to be able their plots to evade.
“I am the Light of the world,” said He,
“They shall not walk in darkness who follow me,

But, shall bask in the light of Life—
When through with earth, and earthly strife.”
The scribes and Pharisees thought that He
Spoke of Himself “too boastfully,”
The great Redeemer to them replied,
“I do not speak of this in pride;
The title justly belongs to Me,
But, you in your ignorance, will not see,
If you knew the Authority of My commission
You would not question the condition.
When My work is finished, I will return,
You, who My works and mission spurn.
Shall live to bitterly repent and learn
Why I did not destroy My foes,
Who try in every way My work oppose;
I do not come to earth to condemn
But, to save the souls of men.
If I bear record of Myself, My record is true,

I know from whence I come and whither I go.
You judge from the flesh, I judge no man,
Be just and righteous, 'tis the better plan.
You will not hear, you are vile within,
You will die as you have lived—in sin.”
He then spoke of His Heavenly Home,
“Whither I go, ye cannot come.”
To their future He then alluded,
“From My Father’s Mansion ye will be excluded.
If ye believe in My teachings and creed—
Then are ye My disciples, indeed.
Know ye the truth? I say unto thee—
By knowing the truth ye are made free.”
The Jews said, “Shall we look to thee?
We are Abraham’s children, and are bondage free.”
(*This was false for in all the land—*
They felt the tyranny of the Roman hand.
In spiritual bondage this would signify—

All other powers they could not defy.)
Jesus said, "I know ye are in a natural way
Of the seed of Abraham; but, morally
Thou art of Satan—in a great degree;
Abraham was a friend of God—
And in the path of righteousness trod.
If you are Abraham's children—why not do
As Father Abraham would have you to?
You are desirous of destroying Me,
Because thy faults, I tell to thee."
The Jews were incensed, would stone him there—
In fortitude He all this did bear.
Thus in humiliation, with head bowed,
He passed unhurt through the crowd.
Again a lesson in patience is sent,
To bear in silence our discontent.
After having defeated their cruel design
He went on with His work and mission divine—

Of healing the sick in body and mind.
Meeting a man, who from birth had been blind,
Jesus so pitied the man's sad plight,
He straightway restored to him his sight.
He scarcely rested night or day
He would fulfill His mission and His Father obey
At times He went without food or drink,
But, not once did He from duty shrink.
He directed all His thought and attention,
To benevolent work and human salvation.
They brought the man made to see
Before the Council of Assembly,
They questioned him, to tell to them—
“*Who* had restored his sight to him?”
He said, “I know not—it was He
That put clay on my eyes—and I could see.”
The Pharisees said, “He's an imposter, anyway,
Or He would not work on the Sabbath day.”

Others said, they "Could not see
How He could an imposter be?
As all the miracles He had wrought,
Had only good to mankind brought."
The Jews tried to prove it all a cheat—
Sent for the man's parents, to have them repeat,
Taking them separately, one by one,
Asked, "If this man *were* their blind son?"
They would the anger of the Jews assuage
So answered, "Our son is now of age,
Ask him when this has occurred,
How his eyesight has been restored."
Something to condemn Jesus they could not
find,
So let the man go, who had been born blind.

The road from Galilee to Jerusalem lay—
Through the country of Samaria,

The Samaritans hated all men
That went to worship in Jerusalem.
Jesus on the way there sent a messenger ahead,
To engage for Him board and bed.
But, the Samaritans would not allow,
Jesus and His disciples to stop there now.
Because—they knew they were on their way,
To the Jerusalem synagogue to pray.
This greatly aroused the disciples' ire,
They begged of Jesus to, "Bring down fire
From the heavens and this employ,
To all these wicked people destroy."
Jesus rebuked them in words of love—
Saying, "What manner of spirit are ye of?
I came not to destroy the children of men—
My mission is to save *all* of them."
Here again is a lesson of meekness,
Patience, expressed in a spirit of sweetness.

Of all the boasted heroes of old
Is there a greater story of endurance been told?
We read of the teachings, in ancient lore,
Of the Buddha who lived in the days of yore.
His teachings were good, his precepts divine,
But, he escaped the trials of Christ's time,
No one ever lived, or ever will be—
Like Christ in His sublime divinity.

Jesus sent his disciples back to Judea,
Also to go and teach in Perea,
Seventy men in all to sow
The word of God where'er they go.
No more to preach in Capernaum, Bethsaida and
Chorazin,
He left them to their own destruction and sin.
Staying in Galilee where teachers were few
Jesus found plenty for all to do.

The disciples fulfilled their mission, to Jesus came
Saying, "The devil is subject to us—in Thy name."
All the commandments in these words, are true
"Do unto others as you would they do to you."
"Love thy neighbor as thyself."
Covet not, or seek for pelf.
"Who is my neighbor, Lord?" said he
"He who is in need of thy charity."
Ask not *who* or *whence* or *what*,
Let countries and creeds be forgot.
Thus to all that understood,
Jesus taught what was true and good.
All His deeds and teachings trend,
To make all mankind your friend;
Repairing to the dedication feast—
As He journeyed on His fame increased.
On His way met the beggar, whose sight He'd re-
stored.

The man was cast out of the temple (was sadly deplored,

Because he had praised Jesus to them

The Scribes and Pharisees were angry with him),

Jesus returned to Perea again

To teach the Gospel to all men.

While near Jordan the disciples one day

Asked Jesus, "To teach them how to pray."

He taught them this prayer of world-wide fame:

"Our Father, who art in Heaven, hallowed be Thy
Name

Thy Kingdom come—Thy will be done"

(They listened intently, every one)

"As it is in Heaven—so on earth

(In this life of sorrow and mirth)

"Give us this day our daily bread"

(Then in these words solemnly said)—

"Forgive us our sins as we forgive"—

(Thus Jesus taught them how to live.)
“Those indebted to us and lead us not”—
(Let not these words be forgot)
“Into temptation and deliver us”—
(He in mildest accents taught them thus)
“From evil, for Thine is the Kingdom and the power,”
(Think ye of this every hour).
And the glory forever—Amen!”
This beautiful prayer satisfied them.

Many people lacked wisdom, in those days,
So the Scribes and Pharisees tried in many ways,
To make those in whom Jesus believed,
Think they were being grossly deceived.
Telling them, “If He could devils dethrone—
Then He Himself must be one.”
They were looking for a conquering king,
The Messiah, they expected, would bring—

The whole world under the Jewish yoke.
Therefore the meekness of Christ did provoke—
A feeling of malice, and evil intent.
To stay His power, wherever He went.
The Jews of Jerusalem were awaiting the hour
When *their* Messiah would come to put them in
power.

Jesus cautioned His disciples to take exceeding care
Of all they would do—of hypocrisy, beware!
Exhorting them earnestly, to do what was right,
For all they would do, would be brought to light
Either in this world or the world to come,
As all things are known in the Eternal Home,
All vices hidden or sins concealed,
Will in the future be revealed.

The Saviour was invited, a guest to be
At the home of a bigoted Pharisee,

A man having dropsy was to be healed,
The Pharisee his real intent concealed;
He wanted an excuse to say—
That Jesus, "Broke the law on the Sabbath day."
His evil intention Christ well understood,
Yet embraced the opportunity for doing good,
He healed the man, then said to them—
"Who is the one that would condemn?
If a beast falls into a pit—
Who would not help him out of it?
It is an act of humanity,
No matter if done on the Sabbath day.
By the simple touch of My hand
This man is healed, at My command."

Neglecting the works of mercy and charity,
In their blind ignorance and obstinacy
Plotting the death of Jesus, in this way

Of their over-scrupulous observance of the Sabbath
day,

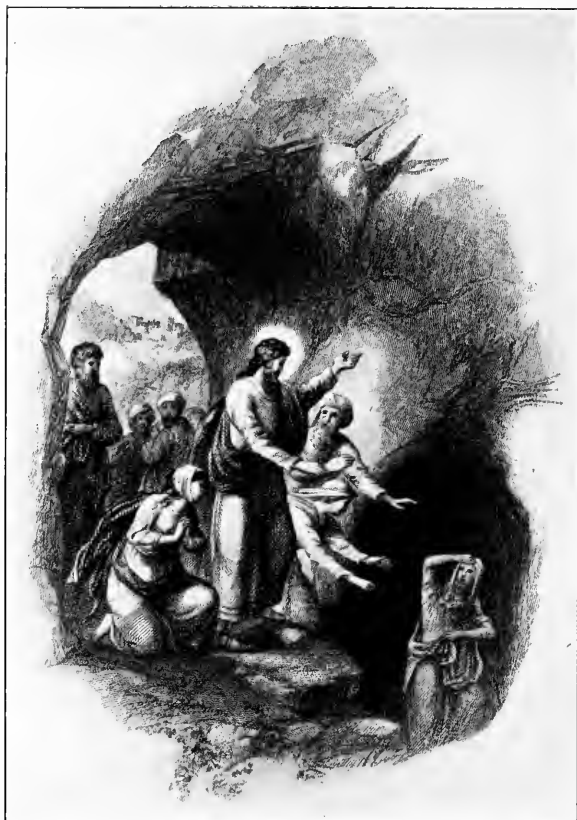
They were ill at ease, when these words fell on their
ears:

“You are like whited sepulchres—
Beautiful to behold without—full of corruption
within,
With your hypocrisy and vices of sin.”

“When ye have a feast call in the poor—
The lame and blind that pass the door,
In the future—thy reward will be,
For these people cannot recompense thee.”
Jesus received word that Lazarus, His friend,
Was very ill and near his end.
Lazarus’ sisters had sent for Jesus, “to come
Immediately to their home.”
Jesus turned to His disciples and said:

“There is no need to go—Lazarus *is dead*.”
Jesus, then to His disciples’ dismay
Said He would, “Return to Judea.”
Thomas said, “Master, if You this journey take
We will go also, for Your sake.”
His journey would be through the enemy’s land
Where danger lurked on every hand.
Yet Jesus had the courage to go
For He knew the Father willed it so.
Passing through Samaria and Galilee
On their way to Bethany
They met ten lepers in one day,
They hailed Jesus from far away.
They did not dare approach too near
As the people of them had great fear.
Jesus healed them, saying, “Have faith—at least,
Go and show yourselves to your priest.”
They were thoroughly cleansed that day,

Went singing and rejoicing, on their way.
One of them returned, falling on his face—
Wishing the feet of Jesus to embrace,
Out of the ten healed, there were only one
That expressed gratefulness for what He had done.
When He reached Bethany, Jesus was told,
That the grave of Lazarus was four days old,
Martha came out to meet Him, and cried—
“If Thou hadst been here, he would not have died,
We had faith in Your power to save—
Our brother Lazarus from the grave.”
Jesus would the sorrowing woman sustain,
Saying, “Thy brother Lazarus shall rise again.”
Martha could not believe what He said—
That, her brother should arise from the dead.
“I know, Lord, on the judgment day he will arise,”
But, Jesus meant she should think otherwise.
He said to her, “Cease all earthly troubles and strife



LAZARUS, COME FORTH

For *I am* the *resurrection* and the *life*,
He that believeth in Me shall always live,
Eternal life, to him I will give."
Mary came also to Jesus meet
Many followed them on the street,
Those that mourned with the sisters, in their grief,
Knew the coming of Jesus would bring relief,
Jesus silently wept, then to them said;
"Show me the place, you have lain your dead."
Martha said, "Lord, come." He followed her,
She led Him to Lazarus' sepulchre
"Take away the stone,"—then Martha said
"He stinketh Lord, he is four days dead."
He answered, "Now you shall know from whence
Cometh the power—from Omnipotence."
Then crying "Lazarus, come forth!" in a loud
voice,
All present commenced to rejoice

For Lazarus came out, bound tightly—so
Jesus said, "Unloose the bands, and let him go."
Thus Christ an illustration gave,
Of resurrecting the body from the grave.
At this extraordinary power displayed
The high priests and Pharisees were dismayed.
This miracle could not be denied,
So openly He their creed defied.
They said, "He does miracles, what do we?
He will deprive us of our church and liberty."
Thus they found faults to magnify
Being so determined that He must die.
Nicodemus and Joseph at the council there—
Did not think them "wise or fair."
When Caiaphas to the council did relate
That, "To secure the safety of the state
The government could, on certain facts,
Demand the use of unjust acts,

It is better for all that *one man die*
Than a whole nation in ruin lie."

Jesus knew they were planning His death again,
So would not go to Jerusalem.
But, went to Ephraim, near the wilderness,
Where he taught and healed with great success.
He would not travel afar in this land
As the Jewish Passover was near at hand.
While in retirement He to the disciples did relate,
The wreck and ruin of the Jewish state:
Weeping bitterly—the while He talked to them,
Of the coming destruction of Jerusalem.
Sitting on the Mount of Olives, looking down
On this beautiful city of great renown,
It made Him sad knowing their fate,
They would not heed, until too late.
In going to the Passover Jesus had no fear,

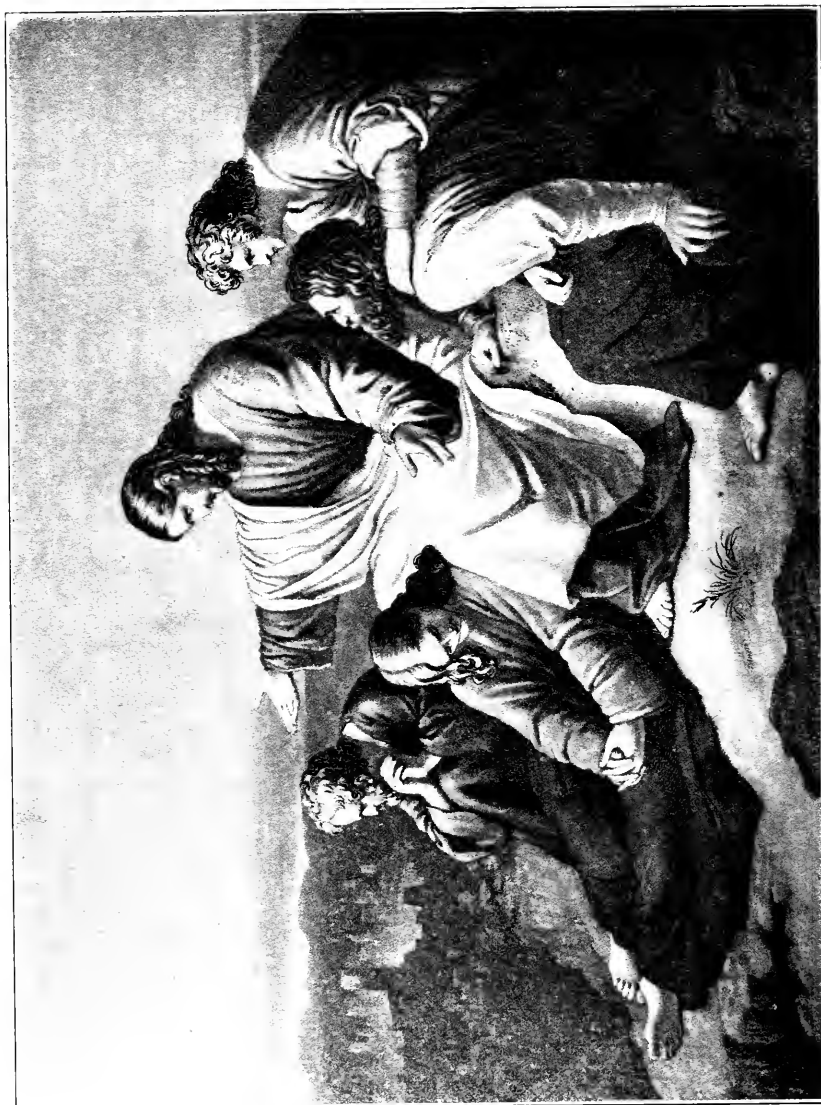
Sending two of His disciples to a village near,
Saying, "You will find there tied to a tree,
An ass with a colt, bring them to Me.
If anyone shall ask of you—
'What with them you would do?'
Say, 'The Lord hath need of them
To bear Him into Jerusalem.' "

They brought the colt, putting Him thereon
Taking their coats off, and throwing them down
For the ass that bore Jesus, to walk upon.
The people hearing that He was to come, that day,
Came out to meet Him and strew the way—
With olive branches, and loudly sing
"Hosanna! Hosanna! To Israel's King!"

This popularity did not please—
Bringing out the malice of the Pharisees.
He taught in the temple just the same,
Calling sinners to repentance in *His* name.

When Jesus saw a poor widow casting her mite,
Into the treasury He said, "It is right
Their offerings to give, to help the poor"—
To relieve the needy at their door,
Though the gift be as small as the widow's mite,
It is as great as any—in God's sight.
If it comes from the heart, its value is more,
Than that given from a bountiful store.
Where little is left, if little be given
It looks much greater, in the eyes of Heaven,
When you have but a mite to bestow—
And the heart goes with it—God will know.
As they passed out of the temple that day,
Jesus turned to His disciples to say
"Do you see those great buildings?—not one stone
Shall remain in its place, all will be thrown."
The disciples heard and were greatly amazed
That so beautiful a structure should be razed.

They thought Jesus meant when His reign began,
He would build on a more magnificent plan.
Filled with pleasant imaginations they—
Went meditating on their way—
Of the glorious things that would come to pass—
(They little knew the truth—alas!)
When they had reached their retreat
In the Mount of Olives, Jesus took a seat
Where could be seen from the eminence
A part of the temple, and the city's magnificence,
The disciples came to Him—privately,
Saying, "Tell us when these things shall be."
Jesus said, "Take heed, that no man you believe,
For many will come in My name, to deceive.
When you of wars and rumors of wars shall hear,
The end is not yet come, have no fear.
Terrible things will come to pass—
The temple must be destroyed—alas!



SERMON ON THE MOUNT

Nation against nation shall arise,
Kingdom against kingdom tyrannize,
While earthquake mountain heights displaces
There will be pestilence and famine in divers places,
Be always armed with patience and fortitude
For your persecutions will be multitude;
Take no heed of what you say,
Perform your duties—suffer what you may;
When your traducers and enemies you accost.
Speak not—let speak the Holy Ghost.”
He also said, “The time will come—
When disensions would rise within the home,
Brothers would brothers then betray
Sons their fathers disobey,
Children against their parents rise,
All love and duty sacrifice.
The apostate Christian and unbelieving Jews
Will every moral law abuse.

The Roman armies at God's command,
Will bring destruction to this land,
Destroying the nation and the wicked slay,
As eagles devour their vanquished prey."

As the Jewish nation was then in a flourishing state,
These disasters, the disciples could not anticipate.
Jesus told them they, "Must watch and pray
As the Son of Man might come any day;
If you deny Me on earth, so will I
In My Father's Kingdom you deny;
Have your lamps filled with oil so
When you are summoned you are ready to go;
To you, I have no need these words repeat,
You shall know and be known at the judgment seat.
He that has talents and uses them for good—
Will have other talents added to his hoard.
He that lets his talents sleep—

They shall be taken from his keep.”
Thus, He taught them to be good and wise,
That they might gain a home in Paradise.
It behooves *all* to be ready then
For the call that comes, we know not when.
We all shall receive the summons to terminate
Our existence here for the future state.
When our Heavenly Father doth bestow,
Talents great or small to us here below,
We must endeavor to do our best—
And to our merits let Heaven attest.

The scribes and Pharisees sought in every way,
Means by which they might Jesus betray.
Jesus told His disciples He would be crucified,
As thus, *only*—would His enemies be satisfied.

Going to a house of a leper, named Simon,

While there, there came to Him a poor woman
She poured precious oil on the Saviour's head,
The disciples rebuked her—then Jesus said:
“Do not blame the woman for this
She anoints Me for the sacrifice.”

Judas Iscariot was one of them—
That had been the loudest to condemn,
His guilty conscience would not let him stay,
He arose from the table and went away.
How many, like Judas, has suffered the loss
Of their souls, for the sake of dross.
For thirty pieces of silver, he did Jesus betray
Losing his soul forever and aye.
The roads of hell are paved with the dust,
Of the souls of men that have died in lust;
Evil begets evil, sin begets sin,
If conscience sleeps—the devil will win.

Love begets love—all *good* deeds bring—
Joy, hope, and peace—in their following.
The only way to live right in this life—
Is to banish evil, discord and strife.
While Jesus knew His death was near
With all its suffering, yet had no fear.
To fulfill the law of Moses—accurate,
He desired the Passover to celebrate,
He sent two disciples forth to prepare—
A lamb, and have all ready there,
Telling them that, “While walking on the street
A man with a pitcher, they would meet.
To follow this man—with him go
To them, an upper room he would show.
Here the feast—they must prepare,
Later—He would meet them there.”
To convince the disciples that He knew
Beforehand, what He must pass through,

He told them that now He would "prove
By washing their feet, His love."
It cast them in a saddened state
When He said, "We soon must separate—
Listen, I go before you, a place to prepare,
I shall come again, you shall meet Me there,
Where I go, you also shall be,
At My right hand in eternity."
"Lord," they said, "we do not know—
The way—or whither Ye go?"
He answered them—knowing their strife,
Saying, "*I am the way*, the truth and the life.
I go to My Father," then in a low voice—
Said, "If you love Me you will rejoice."
He knew their love for Him was strong
Therefore their grieving would not be long.
He deplored the fact and was loth to declare
That, "There was one among them," there—

That, "would soon betray," Him, "to die;"
Then, all exclaimed, "Lord, is it I?"
John had his arms about Jesus at the time,
And whispered, "Lord, who could do this crime?"
"The one to whom I give the bread
That I shall sop in the oil," He said,
"He is the one that will betray
I, his Master, this very day."
Then Jesus turned and gave Judas the bread,
When Judas took it, Jesus said;
"What you do—do quickly;" the disciples did not
know
What Jesus meant by saying so.
They asked again for the third time,
"Who could do so base a crime?"
"He who dipped his bread with Me
In the dish, that one is *he*."
Judas being confused remained mute,

As if he could not the accusation refute,
He recovered himself—by-and-by,
And tried the charges to deny.
Jesus silenced him, to avow,
“By Heaven’s decree—it is thou!”
There are various conjectures, how Judas could bring
Himself to do this wicked thing,
To betray one of innocent blood,
A Master that was ever kind and good.
Yet *if it was*, “by Heaven’s decree,”
Judas was a *victim* of destiny.

How unfortunate to be born—
To become a creature of loathing scorn.
If he was selected to do God’s will,
The law of the prophets to fulfill,
If he was a victim of the prophecy,
We must condone his perfidy.

The remorse he felt—for his crime,
When Jesus was convicted; at that time
His suffering was beyond belief—
He fled to the “king of terrors,” for relief.
Jesus at this—the last supper, apropos of the event
Then, and there, instituted the sacrament.
At this paschal supper, took bread
Blest it, brake it—and then said,
“Take it, eat—this is My body,” then took the cup,
“This is My blood”—all may sup—
“My blood for which I was sent
To shed, for the new testament,
Drink, all of you, and in all future ages,
Until the remission of sin it assuages.
Until God and man be satisfied,
By the new covenant that is supplied.
From this time on I shall decline,
To drink with you the fruit of the vine—

Until the day I drink it new—
In My Father's Kingdom, with all of you."
To His life here, death, resurrection and ascen-
sion

We are all indebted for our hope of redemption,
For *our salvation*, He condescended to come,
Putting on the veil of flesh, to descend from the
throne.

Suffering the cruelties and agonies of the cross,
Doing this for His Father and for love of us.
Thus, the breaking of bread should to us attest
His sacrifice; and awaken piety in every breast.

When Jesus said, "Behold he is at hand that doth
betray Me!"

The disciples rebuked Judas for his treachery.
Their accusation did Judas displease,
He felt insulted and ill at ease.

He left in anger going straightway
To the high priests, to Jesus betray.

A glorified look was on His face,
When Jesus spoke of His love for the human race,
“If you would be great in the Kingdom above,
Be humble, kind, and full of love.
Meet the ills of life with meekness and prayer,
With all the faults of thy brother forbear.
Greatness consists in resisting the devil,
Weakness is shown by listening to evil.
Treat all men, as if he were your brother.”
The commandments are in one sentence, “Love
one another.”

After He had finished by singing a hymn—
To the Mount of Olives they followed Him.
Arriving at the scene of His suffering—there
He told them to “Fortify themselves by prayer,

As they all would stumble that night,"
By the prophecy of Zechariah before the light.
To strengthen their faith He said they would see
Him after He had arisen in Galilee.
As Jesus spoke of the coming disaster,
Peter boasted of his love, for his Master,
He flourished a sword saying, "All may thee deny—
And, forsake Thee, my Master, yet will not *I*!"
Jesus said, "Peter, make no rash vow
Thou shalt deny Me thrice, ere the cock shall crow."
Thus, men until *tried* cannot learn
What they may do; or their own hearts discern.
Strong resolutions are of little avail,
When cowardly self-preservation prevail.
Jesus told them to be God-like in all that they do,
To be earnest, patient, steadfast and true.
Swerve not from your duty, let nothing you appal,
Expect persecution and suffering through it all.

Let holiness, righteousness and charity,
With love, blend all, in unity.
Coming down from the Mount to the field below,
Where a brook called Cedron runs through,
To the other side, in the Garden of Gethsemane
(Where they were to learn of Judas' treachery),
It was here, He told the disciples to stay—
While He retired a while—"to pray."
Peter, James, and John, came also at His command
While the others awaited Judas and his band.
Jesus prayed long and fervently
Saying, "O, that Thou wouldst remove this cup
from Me.
Not My will, Father, but *Thine* be done."
Thus did Christ for *our sins* atone.
Rendering His will to His condition,
Giving to God entire submission.
By prayer, at last, He obtained relief,

Returning to the disciples He had left in grief.
They being exhausted by much weeping—
He found them all soundly sleeping;
He said, "Sleep on and take your rest."
Thus again did He for them, His love attest.
Later, He awakened them saying, "The hour is
now due,
When the Son of Man is betrayed unto
His enemies, soon you will behold
The man, Judas, who went and told
My persecutors, now you will all discover,
My betrayal and death will soon be over."
Judas knew the time that Jesus would be,
In the Garden of Gethsemane,
For Jesus often resorted there
For deep meditation, fasting and prayer.
Judas had informed the high priest, right away,
Telling them to follow him, without delay;

Although the moon was at its height
Clouds obscured her effulgent light,
A band of soldiers followed on
And this was the token agreed upon—
“He that I shall kiss upon the cheek
Is the Man, whom ye seek.”
The soldiers had not seen Jesus before,
So wanted to be doubly sure.
They carried torches, for in all likelihood,
The shade would be deep within the wood.
They carried weapons of defense—
In fear of meeting with violence.
Judas was at last struck with remorse,
He now vainly regretted his wicked course,
He despised himself for this vile act,
But had gone too far, to now retract.
He now had the hope when he gave the kiss
Jesus would be warned by this;

This mark of affection might partly atone,
For the wicked deception he had shown.
Jesus knew it was all to be, beforehand,
As Judas was now at the head of the band
Judas ran forward—with true artifice
Saying, “Hail, Master!” and gave Him the kiss.
Then the soldiers surrounded Him immediately,
Crying, “We come for Jesus.” He said, “*I am He.*”
Then He would show them that they—
Unless He willed it—could not take Him away.
Exerting His power He did them confound—
Throwing all down on the ground.
He asked them again, “Whom seek ye?”
They said, “Jesus of Nazareth.” He answered, “*I
am He.*”
Then they all fell to the ground again;
The Jews thought some demon had slain
Them all; but they arose in a mass,

Jesus then said, "Let My disciples pass."
The disciples must have their liberty,
If He had to suffer they must go free.
He would that they escape the pain,
That only *He* had strength to sustain.
The most daring soldier, at last
Caught hold of Jesus—and bound Him fast.
Simon Peter enraged at the same—
Attacked one of them, Malchus, by name—
The high priest's servant, standing near,
Simon drew his sword and cut off his ear.
He was about to attack the whole band,
This insult to Jesus he could not withstand,
Jesus ordered him to sheath his sword,
As He knew He would soon be o'erpowered,
A defense of Him would not avail,
The enemies were too powerful to assail.
"He who takes the sword," said He—

“Will perish by the sword eventually—
Do you think I cannot pray
To My Father—to release Me straightway?—
No, I must fulfill My destiny.
What the scriptures say—thus it *must be*.
I will have to abide by the mandates of Heaven
And drink of the cup My Father hath given.”
Touching the servant’s ear—healing it thus,
What Simon had cut from the head of Malchus;
Jesus spoke to the soldiers, in tones of grief—
Saying, “Do you come out as against a thief?
Do you think in the darkness to gather power,
That you come for Me at this hour?”
The priests, who were in the distance, drew near,
As Jesus was bound they had no fear,
To put Him to death was their intent
So were proof against all argument.
As in Jesus’ prediction, He had said

All of the disciples forsook Him, and fled.
They would not have been harmed, if they had stayed,
But of the high priests they were so afraid.
The soldiers had tied cords around
Jesus—but with them He was not bound,
There was not a tie, He could not unloose,
And have killed them all if He choose—
To their base accusations He had nought to say,
Like a lamb to the slaughter He was led away,
Taking Him first to Annas, the high priest's place,
Who refused to have anything to do with the case,
Then to Caiaphas, there awaiting them
Were the priests, to see the result of their strata-
gem.

Caiaphas was the one who gave his consent
To crucify Jesus—knowing Him innocent.
He thought it, "For the good of the Jewish nation,
To sacrifice Him for their salvation."

The disciples followed afar throughout
Some went into the palace, Peter stayed without.
They kindled a fire in the outer hall,
Peter sat there among them all,
Peter did not wish to be known,
A maid asked him, "Art thou not one
Of this Man's followers?" This he thus denied,
"I know not what thou sayeth," he replied;
He seemed not to know what he was about—
So confused was he—he arose and went out,
Standing in the shadow of the porch to hide
When another maid, stepped to his side—
Saying, "*Here* is one of them that ran,"
Peter said, "I know not this Man."
Adding perjury to falsehood thus guilt doth acquire,
He again went into the crowd by the fire.
Then one of the servants of the high priest came
Saying, "*This man* is one of the same!



THEN THE COCK CREW

Thou art one of the disciples? I saw thee—
With Jesus in the Garden of Gethsemane!”
Peter swore, it was “not true,”
Then, immediately *the cock crew*.
Still Peter swore loudly, again
Thus did the name of God profane.
He thought by his words of impiety
To convince them more effectually.
As the cock crew—Jesus turned His face—
Looked at Peter—Peter felt the disgrace
Of what he had done, he went out and wept
Realizing how falsely his oath he had kept.
The strongest resolutions formed in our strength,
Cannot withstand repeated temptation, at length.
Sooner or later—if the tempter win
We will be brought to a realization of our sin.
Leading Jesus before the council—where
They plied Him with questions, trying to ensnare

To make Him talk, to confuse Him before them,
Thus by His own mouth *Himself condemn*.
In propounding these questions they used all of
their arts—

But, Jesus knew what was in their bad hearts.
Telling them meekly, He had “nothing to confess.”
All He had done, “They could bear witness,”
“My miracles have been before multitudes wrought,
In the synagogues I have openly taught.
I have done nothing *secretly*,” He said in retort,
“But in public openly where Jews resort,
I have spoken plainly—no one misled,
Ask those that were there and heard what was said.”

To compel a prisoner against himself to swear
Was artful, ensnaring, and very unfair,
Jesus' replies were not understood—
One of the officers thinking Him rude,

Struck Him with his hand, crying, "Ho!
Answereth thou, the high priest so?"
Jesus turned to the officer at His side,
And with great serenity to him replied—
"If I have done evil, bear witness of Me:
If I have done well, why smitest thou Me?
From this persecution I beg you desist,
Or prove wherein My crime consists."
Witnesses were called, examined well,
To prove a crime, but none could tell,
The persecutors while thus engaged
Not finding guilt—were much enraged.
The condemning proofs, for which they sought
And had worked so long for, had come to nought.
The council did at last succeed
In finding two depositions that agreed.
He had said "He was able to *destroy* and *raise*
The temple of Jerusalem in three days."

The council then wanted to know
“What authority—He had for saying so?”
By not answering them a word
He their malice and hatred incurred,
The priest said, “Do you know, this is blasphemy—
Answereth thou nothing?” then said he
“Art thou the Christ—answer me?”
“If I say ‘Yes, I am’—to thee,
And demonstrate so ye would know,
Ye would not believe, or let Me go.”
The high priest said, “Tell me in God’s name—
In whose presence you stand, are you the same,
The Son of God! the Messiah! I ask it of you?”
Then Jesus answered, “*It is true.*”
Then adding shortly, “You will all soon see—
Convincing proofs of My prophecy
The unparalleled destruction I will send,
On the Jewish nation when I ascend.

Disaster all sinners will overtake
Powerful progress the Gospel will make.
At the last day you shall see and hear
When I in the Heavens to you appear.”
The high priest arose, and said, “What think ye?
This Man speaketh blasphemy—
He seems to have all our laws defied,
He surely deserves to be crucified.”
When the servants, and common people all
Thought He was condemned, on Him did fall—
Each one tried the other to outdo,
Striking, kicking and spitting on Him—too.
They blindfolded Him, asking Him to tell
“Who struck Him?” if He knew so well.”
Scoffing and taunting in every way—
To get Him, His prophetic gifts to display.
Although so maltreated, and basely abused,
All their requests He quietly refused.

A lesson in patience is here given us—to bear
With resignation, and fortitude where ever we are.
Or what is given us to do, with credit acquit,
Trying always to God's will submit.
Jesus, being condemned by the counsellor,
Was then taken to the governor;
The Roman governors of Judea
Generally resided at Cesarea.
These governors of any renown,
Always attended the great feasts in the town.
Pilate had for some time been there,
And had heard what Jesus was made to bear.
He would like to deliver Jesus from them—
For he knew the rulers were envious of Him,
To this governor's palace or judgment hall—
They brought Jesus—followed by all.
They stood without lest they be defiled—
By contamination with those they reviled.

Now Judas Iscariot, for what he had done,
Was filled with remorse, and wished to atone.
When he saw his kind Master, forsaken by all,
Vainly he prayed his deed to recall.
He begged of the priests to be permitted,
To confess the crime he had committed.
Hoping by this, his public admittance
To establish Jesus' innocence and his own repentance.
He tried their cruel hearts to reach,
By a pitiful and most moving speech.
They said, "If Jesus is as innocent as you thought
Why have you to us the prisoner brought?"
They believed Him guilty just the same,
"If He were put to death they were not to blame,
He had blasphemed, and deserved to die,
And the Jewish nation would them justify."
Judas was filled with the utmost despair,
He threw the money down, before them, there.

The thirty pieces of silver he had received
For betraying his Master—he felt relieved.
But, alas for him, there was no other course—
He went out and hung himself from remorse.
Thus died Judas Iscariot, a befitting end,
For one who would betray his best friend.
His life went out in this miserable condition,
His soul sinking to the lowest pit of perdition.
The money he threw down—evil might yield,
So they spent it in buying a Potter's field.
They could not have done otherwise
It was the wage of a traitor whom all despise.

When all arrangements were complete
The governor ascended the judgment seat.
He asked them, "What crime or evil thing
They could against Jesus bring?"
The question was a natural one

To ask, "What the prisoner had done?"
The Jews were highly offended, at it—
In fear, he would the prisoner acquit.
They said, "If He were not guilty at this hour
We would not have Him in our power."
Pilate could not find out, what He had done,
As nothing was proved by anyone.
Their only claim and cause to accuse—
Related to the customs and creed of the Jews.
Growing angry, he said, "What is this to me?
I can see in it all no criminality!
Take this Man away—withdraw!
And judge Him according to your *own law*."
This the Jewish rulers and priests refused
As they wanted that Jesus should be accused—
Of setting Himself up to be a King—
This, under the Roman law was a grievous
thing,

They were so anxious that Jesus should die
Nothing would satisfy but the order to crucify.
Pilate said again to them—

“I see nothing in the evidence to condemn.”

To Jesus he said, “These men You accuse
Of declaring yourself *King of the Jews!*”

Jesus answered, “Being King of the Jews is not to
erect—

A temporal throne, as you may suspect—

In opposition to Cæsar the King—

It is altogether a different thing.

The Kingdom of God, will in Heaven be,

And will last through all eternity.”

Then Pilate said—“Am *I* a Jew?—

Can I be expected to understand you?”

Jesus replied, “I have been sent

My Father’s Kingdom to represent,

My Father’s House is a spiritual one,

Where one and all are invited to come.
Pilate said to Him, "The people say—
You are seditious, and the laws disobey."
These many accusations Jesus ignored—
By His friends this was greatly deplored.
To all of these lies, He remained perfectly mute,
With the dignity that befitted Him, refused to
refute.

They accused Him of sedition in Galilee,
As Jesus had come from that country
Pilate thought to do the right thing—
Would be, to send Jesus to Herod the King.
He knew Herod to be a Jew,
So thought Herod would know the best thing to do.
As he would understand the Jewish law,
And compel the priests to these charges withdraw.
Herod was advised of His coming in advance,
Was greatly delighted to have the chance

To see the Man, of whose fame he had heard,
And the wrath of the Jewish nation stirred.
As He had called Himself the Jewish King,
He hoped to see Him do some wonderful thing.
He would test His powers before the throne,
To perform some miracle yet unknown.
As Herod had beheaded John the Baptist,
And apostatized the doctrine of the evangelist.
Jesus refused to do anything to satisfy—
Or the curiosity of this tyrant to gratify.
Because Jesus his requests refused,
Herod sought means to have Him abused.
Giving orders to have Him clothed in old things,
In color resembling those worn by kings.
Then the attendants jeered and insulted our Lord
Patiently He bore it all, saying not a word.
Herod wanted to be just and fair—
Finding no evidence of guilt brought to bear—

And the malice and spite in the Jews was so plain
He sent Him back to Pilate again.
The Jews were eager to testify
Yet produced no evidence to justify.
The condemning of this innocent Man,
Therefore, he refused to be a partisan
To their wicked plans, for well he knew,
Their gross vile lies to be untrue.
They did not tell Herod, as to Pilate they said
That, "The tribute to Cæsar should not be paid."
To accuse Jesus of this before Herod who knew
The laws of Galilee, and its revenue,
It was a usual thing at the Passover feast,
To have some prisoner to be released,
The governor wishing for popular applause,
Would do this, although not in the laws.
One named Barabbas had committed a crime,
He was selected to be released at this time,

Pilate asked them,, "Which is it to be—
Jesus or Barabbas I shall let free?"
Now Pilate's wife, for whom he had great esteem,
Was greatly affected by a sad dream,
She sent word to him to, "Have nothing to do
With condemning the Man brought before you,
It is revealed He is a righteous Person—
Have no hand, in the death of this One."
Then Pilate arose and made a speech
In earnest tones he did them beseech--
"Inasmuch as nought could be found
Against Jesus on a criminal ground,
Nothing had been proved of wrong He had done;
In both tribunals in His examination
There is nought in the evidence to attest—
Or warrant the right of this Man's arrest."
The people were not appeased and cried en-masse
"Away with this Man—and release Barabbas."

Pilate said, "With Jesus, what am I to do?
He has been proved innocent before all of you."
In their rage and excitement the masses cried
"Give Him to us to be crucified!"
He finally conceded to their demands,
Called for water and washed his hands,
Saying, "I want it by all understood
That I am innocent of this Man's blood."
Thus, Pilate expected to make an impression,
Upon the whole Jewish population.
In doing this he the Jewish law obeyed—
That their loved prophet Moses made
It orders in case of a murder unknown
By washing of hands—they their sin condone.
Thus according to the Jewish rite
Pilate did his sin requite.
The Jews cried out, "His blood be on us,
And on our children" (it has been ever thus).

Horrible imprecation! the curse it brought
This vengeance God has ever wrought.
It always the rabble satisfied
To scourge the ones to be crucified.
Pilate gave the order—as the people urged,
To, “Take Jesus out and have Him scourged.”
They led Him out to the common hall,
Where He could be seen by them all.
They dressed Him in a robe of purple hues,
Then, hailed Him as “*King of the Jews!*”
Placing a crown of thorns, on His head,
That pierced His temples until they bled.
Putting into His hands a reed,
Bowling and saying, “Thou art a King, indeed!”
Striking until o’er Him flowed
From their cruelty—streams of blood.
Of compassion, they were exempt
His sad condition only caused contempt.

Their spite and venom were redolent,
Of every indignity they could invent.
As the cruel thorns tore His tender flesh—
Blood streamed down His face afresh.
Patiently through it all, our Saviour stood,
A martyr in His precious blood.
Their taunts and vileness He endured
Without one rebuking word.
Pilate tried their anger to appease
He wanted them to Jesus release.
Thinking they would at last relent
But, their wicked hearts would not repent.
“Although, I have sentenced this man to die
And He has been scourged to crucify—
I would say a word in His defense—
I am fully convinced of His innocence.”
Jesus then on the pavement appeared
With His hair and face with blood besmeared.

Pilate said, "*Behold the Man!*
Have pity and desist from your wicked plan."
The vindictive persecutors would rend limb from
limb
Crying out, "Crucify Him! Crucify Him!"
Pilate took Jesus back to the judgment hall,
He asked Jesus again "to tell him all,
I have the right to commit or reprieve
But, I am greatly confused, and know not what to
believe."
He wanted to know, "From what father He sprung—
The country He was born in—His native tongue?"
Jesus was silent—would not reply—
Lest he reverse the sentence to crucify.
But later He said, "I forgive all that you do—
As I know the high priest has power over you,
He will accuse you of being negligent
Of your duty to Cæsar whom you represent,

He that delivered Me to you has the greater sin,"
This modest answer did Pilate's heart win.

Pilate went out to the people with the intent,
To release Jesus, *without* their consent.

But, the chief priest and rulers said, "We contend
If you release this Man—you are not Cæsar's
friend."

The argument was weighty—Pilate was afraid—
Was restrained by the accusations they made.
Then he said, "Here is your King, are you satisfied?"

The crowd shouted, "Away with Him to be crucified!

We have no King but Cæsar now."

By saying this they did publicly avow
Their subjection to the Roman law, attend
Consequently they themselves condemned.

When afterwards they rebelled against Cæsar's law

They would gladly these wild words withdraw.
The soldiers were waiting the law to obey—
Dressed Jesus in His own garments, and led Him
away.

On His sacred head the crown adorns
Piercing the flesh with their cruel thorns;
The people mocked as He passed by
To Him insulting epithets did apply;
To Golgotha's fields white and bare,
They led Our Lord to die—where
The soldiers stripped Him of His clothes,
And proceeded to nail Him to the cross.
He did not cry out or moan with the pain
His fortitude and patience did retain.
Fervently praying for one and all—
That had had a hand in His downfall.
“Father, forgive them, I beseech of You—
For they know not what they do!”

Such noble forgiveness, unequaled and liberal
Should be imitated by us all.
When they the place had selected,
They dug a hole and the cross erected;
Over His head a board was placed,
In black letters these words were traced—
“This is the King of the Jews.” This did offend
The high priests and rulers—they did contend—
That, “These words would imply”—
That, “*Thus all Jews ought to die.*”
They went to Pilate asking of him,
To have the inscription changed for them.
This Pilate refused to do—
Saying, “What is written, has been written for you.”
He meant to affront them, and then defy—
As they had forced him to deliver Jesus to crucify.
As Jesus hung upon the cross—
The common people taunted Him, thus—

“If You can the temple destroy,
Can You not means employ—
To unfasten Your thongs—why suffer thus?
Save Yourself and come down from the cross.”
They said, “He saved others—Himself cannot
save.”

Even these things He condoned and forgave—
The many insults the base mind conceives:
They hung the Redeemer between two thieves,
These thieves on the cross, believed that He
Could—if He would—set them free.
As time passed—bringing no relief—
It greatly strengthened their unbelief.
One of the thieves in his despair
Mocked at Jesus, while hanging there.
The other said, “Remember me, Lord, when thou
shalt come
To thy Heavenly Father’s Home.”

Jesus answered, "Thou shalt be—
Today in paradise with Me."
The accursed tree on which He hung,
The vile taunts that were at Him flung,
The cruel nails that tore the hands,
That were spread out to bless o'er all lands,
The dear feet that traveled near and far.
That *all* might the blessed Gospel share,
Those untiring feet by spikes were torn,
The naked body weak and worn
The noble head weltering in blood,
The head that had no thought but good.
The temples by the cruel thorns were torn,
A pitiable figure most forlorn.
The streaming blood could not efface—
The lines of anguish on the face.
The glazing eyes, that wakeful nights did pass,
While praying for their happiness.

The parched tongue that only spoke to tell
Them—how to save their souls from hell.
O, gracious God! how could you bring
On Thy dear Son—such suffering!

While friends stood by utterly dismayed,
He for His cruel enemies prayed.
There never was, or ever will be again, love like
this,
Filled with such sublime and submissive tenderness.
Then God His powerful anger displayed,
The sun that shown so bright began to fade,
The people could not understand—
Why darkness o'erspread all the land.
For three long hours it remained thus—
While Jesus hung upon the cross.
It was to show the people without a doubt,
That the light of the world was going out.

To convince His enemies of their sin—and loss.
While Jesus hung upon the cross.
The darkness continued as God desired—
Until the end! and *Christ expired.*
That this was not an ordinary *eclipse*,
All history of this fallacy strips;
The Jewish Passover was when the moon was full,
An eclipse comes at its change as a rule.
The friends of Jesus had nought to fear—
His mother and Mary Magdalene drew near,
When He saw His mother's great distress,
He spoke to her in words of tenderness,
Saying of the disciples, "There was one
Who would be to her as a son."
Then—crying out in His misery
"My God, why hast Thou forsaken Me?"
He repeated to them a whole psalm,
In a manner subdued and calm—

“Father, into Thy hands I commend My spirit,”

He cried—

Then yielded up the ghost *and died*.

Then God dire destruction sent

The veil of the temple was miraculously rent.

The earth trembled; loud was the thunder—

Sepulchres were opened as rocks burst asunder,

The bodies of saints left their tombs—

Appearing to many in their homes.

By the law of Moses they must abide—

That all criminals that were crucified—

Could not remain upon the tree,

So they hastened with avidity

To take Jesus down. He had paid the debt,

But, the two thieves were living yet.

As they were suffering with labored breath

They broke their legs to hasten their death.

One of the soldiers after Jesus had died
Thrust his spear into His side
From the wound blood and water flowed,
Which seemed a strange episode.
A disciple of Jesus, Joseph of Arimathea,
A man of high birth from Judea,
He was not intimidated by these men,
Went to Pilate asking for the body of Him,
He had nothing indeed to fear,
For Pilate was not at all austere.
The Roman governor through all the trial,
Tried to reason with the Jews—to reconcile
Them—*not* to have Jesus crucified.
Yet knew, if their request were denied—
Their vile malice would invent,
Some vicious slander to circumvent.
To bring him to dishonor and disgrace,
Before Cæsar and the populace.

Pilate politely received his guest
Gladly, graciously, granted his request.
Joseph went to the Mount of Calvary
And helped take Jesus from the tree.
Nicodemus assisted in taking the body down,
Removing from the head the thorny crown.
They wrapped Him in sweet spices and myrrh
Laying the body gently and solemnly, in the sepulchre—

Hewn by Joseph from the solid rock,
Putting a heavy stone the way to block,
There He slept from pain and sorrow free.
In a garden near Mount Calvary.
The Jews were afraid the disciples would come,
And take the body from the tomb,
They requested of Pilate, of soldiers a relay
To guard the tomb, night and day;
The Jewish priests the soldiers paid

To have their vile suspicions allayed,
They even sealed the tomb, around the stone—
Yet their caution was overthrown.
When the soldiers came to them with the news,
That, “Jesus had gone” these wily Jews
Induced the soldiers money to accept
To swear, “Jesus was stolen while they *slept*.”
His resurrection is without a doubt,
As the stone was sealed—and the watch without.
After the Sabbath came Mary Magdalene—
And the mother of James—to the scene.
Followed by many women of Galilee.
With ointments of sweet spices of rosemary.
As they were going there—one did say—
“Who will roll for us—the stone away?”
They did not know that while they wept,
A guard around the tomb was kept—
Of Roman soldiers who had fled

When an angel came and removed the dead.

Their woman's hearts were filled with dismay—
When they came to the tomb, and saw the stone
away—

Mary Magdalene ran back—alone
To tell the disciples Peter and John.
Leaving Mary, the mother of James, and Salome
To apprise others that might come.
The resurrection could not be denied
The Roman soldiers were greatly terrified.
They had fled to the city to tell of their surprise
How “the angel appeared before their wondering
eyes,
Rolling away the stone of the sepulchre
As only could God's messenger.”
The priests at first were inclined to scoff
Until confronted by strong proof

Mary and Salome who had remained there
Weeping at the door of the sepulchre
Saw Mary Magdalene coming again,
To see the place where Jesus had lain.
They went away and left her alone
Weeping and wailing by the tomb of stone.
She wished to see the grave clothes He wore
So cautiously entered the open door.
As she walked into the darkened sepulchre
She saw two angels sitting there.
In the place Jesus had laid—dead.
One at the feet and one at the head,
Hearing a voice, “Why weepest thou?” she was
terrified
For it was Jesus standing at her side.
He repeated the words soft and low,
Saying, “Woman, why weepest thou?”
She faltered, “They have taken away my Lord.”

In her confusion she had not rightly heard.
When recognition was complete—
She fell prostrate at His feet.
Jesus said, "Go to My disciples and say to them
That I go to My Father, but will come again."
The disciples came to the sepulchre—where
They also saw the angels sitting there.
Two of the disciples going to Emmaus, near Jeru-
salem,
On the way Jesus appeared to them,
They were discussing the affair of which they had
heard,
Of the resurrection that so recently had occurred.
Jesus appeared to them in ordinary dress
Heard their words and witnessed their distress,
He asked them, "Why they were so sad and
dejected."
Not recognizing Him, Cleophas, a moment reflected,



ON THE WAY TO EMMAUS

Then said, "You must be a stranger, not to know
of the event?"

Jesus asked, "What transaction they meant?"

"Why, of Jesus of Nazareth," Cleophas said

"Who was crucified, and arose from the dead."

They told Him how the woman had been

To the tomb, and two angels had seen.

The tomb was open—the woman had said—

The grave clothes were there—where the body had
laid.

They told Him of Jesus, His life—His birth,

Of the many good deeds He had done while on earth.

The wonderful miracles He had wrought,

How He the word of God had taught.

How He in every way tried to avoid

The many persecutions, that had so annoyed,

How the priests and rulers were not satisfied

Until He was scourged and crucified.

*Then, Jesus explained to them how, "These things
had to be*

To carry out the prophets' prophecy—
That this Man Jesus *could not* be exempt—
From their persecutions, malice and contempt.

It was appointed by Omnipotence,
That He should suffer this ignominious offence,
His suffering and death and glorious resurrection
Was all in order, of divine direction."

The disciples were astonished that this stranger
could tell

And describe the life of Jesus so well.

During this long walk from Jerusalem
They did not suspect it was Jesus with them.
They were amazed that He could apply
The scriptures with the present, with such authority.
They considered themselves most fortunate,
To meet this Man and as it was late—

Being near the town, they thought to invite
This Man to remain with them over night
He went—and breaking bread, gave it to them
Thanking God—then they looked steadfast at Him
Then—they knew their Master—they could not mis-
take

As always *thus*—Jesus bread brake.
Before they could express their joy and surprise
Jesus vanished in the air before their eyes,
When alone, they said, “We were stupid and slow
Not—our own dear Master to know.”
After this event they would not remain
But, went back to Jerusalem again.
They found the Apostles and disciples there
Earnestly discussing the wonderful affair.
They thought the women might be deceived,
But Simon Peter the disciples believed.
When a man like Peter to them said

“Christ has risen from the dead!”
And the two men going to Emmaus
Told how Jesus brake bread in the house,
And—*then*, most strange to relate,
The *Great Master appeared*—ending the debate,
He spoke, saying, “Peace be unto you!” they were
terrified,
But, Jesus their fears soon pacified.
They had so securely fastened the door,
It was natural they should think Him a spirit—
as before,
To convince them He was in the flesh—make the
belief complete,
He had them feel His hands and His feet.
“Come all of you and take hold of Me—
A spirit has not flesh and bones—you see”
Being filled with joy and rapture—some thought,
Their minds and judgment overwrought.

Jesus knew of what they were thinking
Decided to convince them—by eating and drinking.
“The truth of eating with you,” He said—
“Is proof of my resurrection from the dead—
Peace be unto you—go and preach,
Unto all the world the Gospel teach.”
Then—breathing on them He said—“receive
The Holy Ghost—and all who believe
And assists in the execution—
Of this work of divine commission,
He who repents, and believes in me
Shall from his omissions and sins be free.”
At this meeting Thomas was not there,
So the disciples’ faith—did not share,
The disciples had repeated true
All that occurred at this interview.
He answered, “I shall think otherwise
Unless I see Him with My own eyes.

To feel with my hands, in the breast
Where the cruel spear of the soldier pressed.
Put my fingers in the holes where the spikes have
 been,
That were driven in His sacred flesh by those wicked
 men.”

The beloved Master who suffered and bled,
Had truly risen from the dead.
Eight days after the resurrection,
He proved to Thomas’ satisfaction,
He showed Himself to their great relief
Upbraiding Thomas for his unbelief.
Jesus knew his scepticism was not consummate art—
But actuated by an honest heart,
Jesus said, “If you are not content
To believe what others saw, in the past event,
Put your hand in the wound that was made,
By the Roman soldier’s sharp blade.

Thrust your fingers in the holes in hands and feet
I would have you convinced complete."

Thomas said, "Lord, I believe thee now—
And to Thee allegiance forever vow."

Christ told the Apostles to return to Galilee
And resume their occupation by the sea.

They were fishing one day on Lake Tiberias
Were not having very good success.

A stranger appeared on the shore—

Telling them to, "Cast in their nets once more.
This time, on the other side of the boat."

The disciples immediately cast their nets afloat,
When they sank they began to pull,

They used all their strength, the nets were full.

They dragged them through the water to the shore,
Wondering *who* could be their counsellor.

John said, "I believe it is Our Lord!"

When Simon Peter this thought heard,

To be sooner convinced if it were He,
Girded his coat and jumped into the sea,
When they had brought the boat to land,
A fire had been built upon the sand,
It *was Jesus*, He had prepared a dish
Of fresh, inviting, savory fish.
Thus did Christ prove again
He could appear in the flesh to them.
Jesus advised Peter, "To be diligent
To wipe out the stain (he underwent
When he ruthlessly) committed the vice,
Before the high priests, by denying Him thrice."
Peter said, "Lord, Thou knoweth I love Thee!"
Jesus replied, "Then guard My sheep and prove it
to Me."
"I know *now* thou wilt be faithful—still
In thy old age against thy will
Thou wilt suffer more for Me."

Thus rolls on the wheels of destiny.
These last words of Jesus would imply
The way Peter would at last die.
Jesus said, "Feed My lambs—feed My sheep—
Teach all, the Commandments to keep.
Thou wilt, I know, be a faithful servant until
death—
Preaching the Gospel with thy last breath."
The disciples went to the feast of the Pentecost,
Usually all would go—at least the most,
While they were there in Jerusalem
Jesus made His last appearance to them
He reminded them of what He told them in Galilee.
That all that had passed, had to be—
All the things written in the law
By Moses—the prophets had *foresaw*.
That He was to suffer and die in great pain—
And on the third day arise again!

Telling them to, "Begin in Jerusalem—
Teaching the word in *His* name,
Preaching to all nations this doctrine,
Of true repentance and remission of sin,
So that the whole world might testify
That He had fulfilled the prophecy."
Then taking them to the Mount of Olives, near
Bethany,
Where He would ascend to His Home on High.
Some were awaiting Him near Galilee,
And could scarce restrain their joy to see
Once more their loved Master, and hear
His voice, that to them, was so sweet and dear,
Their minds were in an excited state—
But, they did not, have long to wait,
The beloved Saviour whom they revered
In all His glory soon appeared.
He who had come sinners to save,

Triumphing over death and the grave,
Telling them He would on them, "Bestow
The Holy Spirit," and they, "Must go
And teach—be courageous for My sake,
The mission is important you undertake;
Baptize in the Holy Spirit, Father and Son—
One in all, and all in one!
Those that repent—of their sins are contrite—
Admit to the church by baptismal rite.
All believers will be permitted to come,
To the mansion of My Father's Home.
Those who hear and do not repent,
Their souls shall forever in oblivion be spent.
I shall not in the flesh again appear,
But, will assist and be ever near."
They were on an eminence above the town,
When Jesus raised His hands and looking down
Upon His followers standing there,

Blessed them, and placed them—in His Father's
care;

There hovered o'er Him a shining cloud,
That seemed to receive Him—and o'ershroud
Not quickly—but leisurely, He commenced to rise,
Slowly ascending toward the skies,
The cloud was brilliant, clear, and white,
The purest lambent flame of light.

Thus a chance—to all there, was given,
To see Him vanish into Heaven!

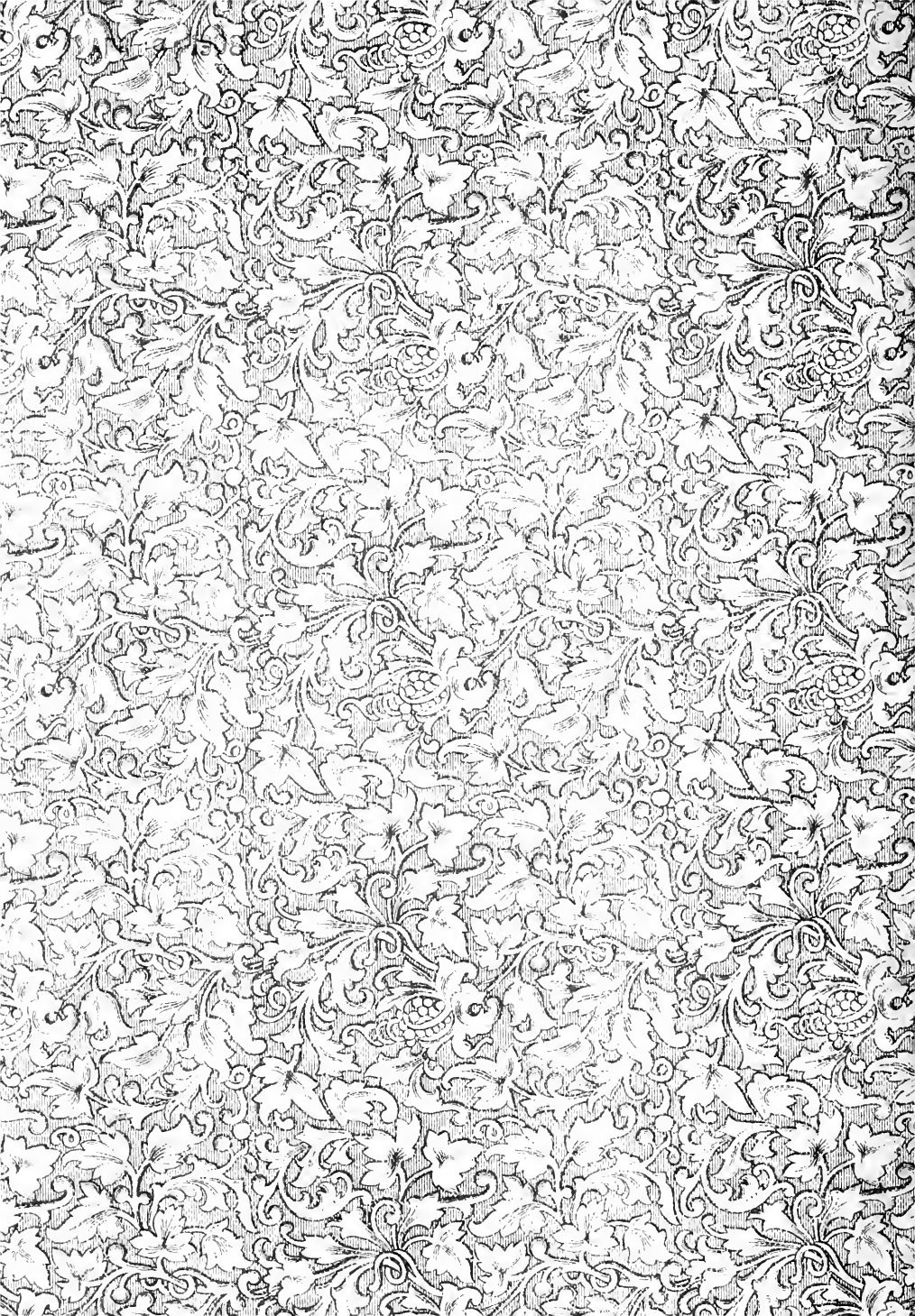
Of the human character of Christ the blest,
All the world must in truth, attest,
That of evil vices and passions of other men
Jesus was entirely free from them.

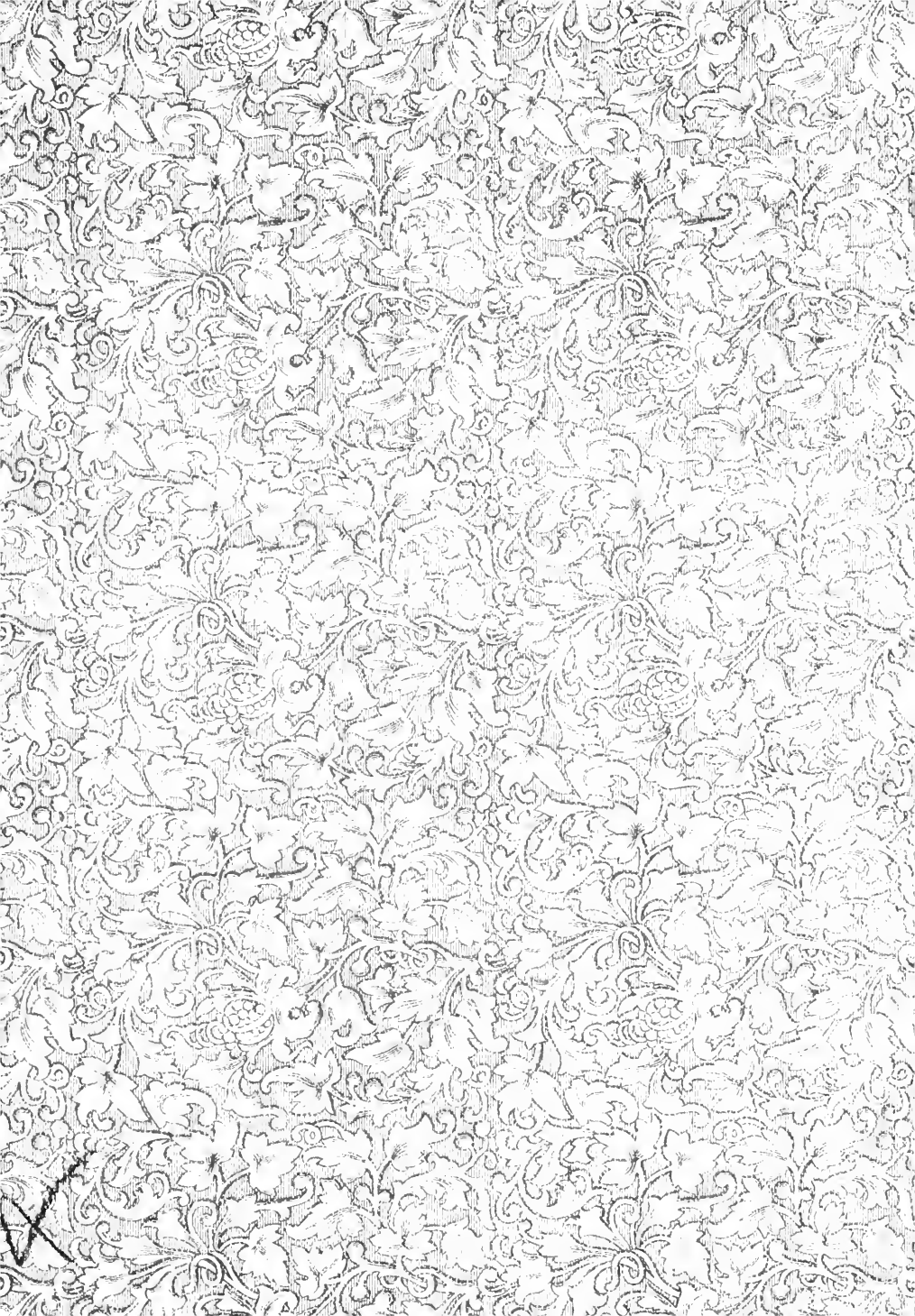
His life was spent in relieving distress,
In doing good and promoting happiness,
Teaching God's word, that all might believe,
That it is, "More blessed to give than—receive."

His example to all was to lead a holy life,
To subdue base passions, envy and strife,
Therefore He could not help but despise—
The false priests, with their cant and lies.
He never was elated with success—
Nor, did cruel treatment Him depress.
Allowing no opposition to interfere
With His purpose, inspired and sincere.
He had His Father's will to do,
And to His mission was firm and true.
Fulfilling His duty unto the last hour,
Until cruel fate did at last o'erpower.
Meekness and patience, proved all His life through,
E'en at last in, "Father, forgive them, they know
not what they do."
Saying this when they were nailing Him to the cross.
Who—under such provocation could have spoken
thus?

That *we* in His Kingdom might dwell
He suffered the tortures of earth and hell.
The sainted Christ that the Jews reviled,
Was Holy—harmless and undefiled.







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